

NINETY-SIXTH
ANNUAL
CONFERENCE

Of the Church of Jesus Christ
of Latter-day Saints

Held in the Tabernacle and Assembly Hall
Salt Lake City, Utah

April 4, 5 and 6, 1926

*With a Full Report of
All the Discourses*



Published by the
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Ninety-Sixth Annual Conference of the Church of Jesus Christ of Latter-day Saints

FIRST DAY

The 96th Annual Conference of the Church of Jesus Christ of Latter-day Saints convened in the Tabernacle, Salt Lake City, Utah, Sunday morning, April 4, 1926.

President Heber J. Grant presided. The conference opened promptly at ten o'clock a. m., at which time every available seat was occupied and hundreds were standing in the side aisles and in the gallery. There was an over-flow meeting at the Assembly Hall, which building was also packed to capacity. The services in the Tabernacle were broadcasted by radio to the surrounding country, so that it is estimated that at least fifty thousand people heard the proceedings.

GENERAL AUTHORITIES OF THE CHURCH PRESENT

Of the First Presidency: Heber J. Grant, Anthony W. Ivins and Charles W. Nibley.

Of the Council of the Twelve: Rudger Clawson,* George Albert Smith, George F. Richards, Orson F. Whitney, David O. McKay, Joseph Fielding Smith,† Stephen L. Richards, Richard R. Lyman,‡ John A. Widtsoe.

Presiding Patriarch: Hyrum G. Smith.

Of the First Council of Seventy:§ J. Golden Kimball, Rulon S. Wells, Joseph W. McMurrin, Charles H. Hart, Levi Edgar Young,||

Of the Presiding Bishopric: Sylvester Q. Cannon, David A. Smith, John Wells.

OFFICERS AND OTHER AUTHORITIES PRESENT

Church Historian and Recorder: Joseph Fielding Smith, and the following assistants: Andrew Jenson, A. William Lund, Junius F. Wells.

Presidents of stakes with their counselors were well represented from the ninety-four stakes of Zion.

*Reed Smoot absent in Washington.

†James E. Talmage absent, presiding over the European mission.

‡Melvin J. Ballard absent in South America, engaged in opening a mission there.

§B. H. Roberts excused on account of engagements in the Eastern States mission.

||Rey L. Pratt absent in South America, assisting in opening a mission there.

The Priesthood Quorums, including the high priests, seventies and elders, and bishops and their counselors, from all parts of the Church, were in attendance; officers of the auxiliary organizations both of men and of women were present, and also members of the Board of Education.

Mission Presidents were in attendance, as follows: John H. Taylor, Northern States; Samuel O. Bennion, Central States; John M. Knight, Western States; Joseph W. McMurrin, California; Brigham S. Young, Northwestern States; Joseph Quinney, Jr., Canada; John G. Allred, Northcentral States; Charles A. Callis, Southern States; Benjamin Goddard, Bureau of Information, Temple Block, Salt Lake City, Utah, and Kenneth Haymore, acting president of the Mexican mission in the absence of Elder Rey L. Pratt who was in South America.

President Grant announced that Elder J. Golden Kimball would preside at the Assembly Hall overflow meeting; and that the music would be furnished by the Murray First ward and by Millcreek ward, of the Cottonwood stake. Appointments were also made for speakers.

The choir and congregation sang the hymn on page 198, "Now let us rejoice in the day of salvation."

Prayer was offered by Elder C. Clarence Neslen, bishop of the Twentieth ward, Salt Lake City.

The choir sang: "The morning breaks, the shadows flee."

PRESIDENT HEBER J. GRANT

This is a very wonderful gathering of Latter-day Saints, the Tabernacle being crowded to overflowing. It is certainly an inspiring sight, and bears witness to the interest and devotion of the Latter-day Saints. I humbly pray that while I stand before you this morning I may be able to say something that shall in some small degree fulfil my share of this conference, and which you can take away with you and feel that you have received some benefit by leaving your homes, some of you from Canada on the north to Mexico on the south, and from New York to San Francisco.

CAUSE FOR REJOICING

I rejoice in the growth of the work of God. I rejoice in the integrity and devotion and the willing self-sacrifice of the people. I am very thankful for all of the many blessings that have come to us as a people, from the time when that great pioneer, Brigham Young, and that wonderful band of men and women, one hundred and forty odd, first came to this valley. I am thankful for the blessings of the Lord that have attended the Saints, notwithstanding the drivings and the persecutions and the mobbings that they have had to endure during the 96 years since the organization of the Church.

It is generally expected that at the April conference of the Church something shall be given in the nature of statistics regarding the condition of the Church. Therefore, before making any special remarks, I shall give you a few items of interest.

CHANGES IN OFFICERS, AND CHURCH STATISTICS

Stake Presidents Honorably Released.

Mark Austin, Fremont stake; Peter M. Hansen (deceased), Bear River stake; Nelson J. Hogan, Idaho stake; Heber C. Austin, Idaho Falls stake.

New Stake Presidents

George S. Romney, Fremont stake; Milton H. Welling, Bear River stake; J. Fred Corbett, Idaho stake; Frederick A. Caine, Idaho Falls stake.

Mission Presidents Honorably Released

Albert R. Peterson, Norwegian mission; John S. Hansen, Danish mission; Charles S. Hyde, Netherlands mission; Herbert B. Foulger, Tahitian mission (acting).

Mission Presidents Appointed

Martin Christopherson, Norwegian mission; Joseph L. Peterson, Danish mission; John P. Lillywhite, Netherlands mission; Alma G. Burton, Tahitian mission.

STATISTICS

There are at present: stakes of Zion, 94; wards, 909; independent branches, 76; missions, 26; branches in missions, 716, making a total of 1701 wards and branches now in the Church.

There were less than twenty stakes of Zion at the time I was chosen to be one of the twelve apostles of the Church, 43 years ago.

Since our conference in 1925, 69 stake and ward meeting houses have been erected and 24 buildings in our missions, which makes a total of 93 structures during the year.

We have not yet completed the Arizona temple, but the expenditures up to the 31st of December, 1925, on that building were \$540,000.

We rejoice in the wonderful growth of work in our temples. In the Salt Lake temple, I learn from brother Geo. F. Richards, we have had as high as 1800 people go through in a single day. Many companies go through there each day, laboring for the salvation of their dead.

In our Church educational system we have enrolled: in Church schools, 4,184; in Seminaries, 10,341; in Religion Classes, 57,000;

Total number receiving week-day religious education, 71,525.

This says nothing of religious education that is being given to 59,000 women in our Relief Societies, 100,000 in our Young Men's and Young Ladies' Mutual Improvement Associations, and a quarter of a million in our Sunday schools. And I am informed that the enrollment of our children in Primary Associations now reaches 100,000.

There were ordinances performed in the temples for the living and the dead last year, 986,321.

Number of people recommended to the temples, 55,695.

We have somewhat more than 2,500 missionaries in the field at the present time.

FINANCIAL STATEMENT

Following are the expenditures from the tithes of the Church for the year 1925:

Stake and Ward Purposes

There has been returned from the tithes to the stakes and wards for building construction, maintenance and operation, \$1,486,351.81.

Education

Expended for the construction, maintenance and operation of Church schools, \$958,440.67.

Temples

Expended for the construction, maintenance and operation of temples, \$319,415.

Charities

For the care of the worthy poor and other charitable purposes, including hospital treatment, \$172,352.74.

Missions

For the maintenance and operation of all the missions and for the erection of places of worship and other buildings in the missions, \$769,926.79.

Making a total, which has been taken from the tithes and returned by the trustee-in-trust for the maintenance and operation of the stakes and wards, for the maintenance and operation of Church schools and temples, for charities and for mission activities, of \$3,706,397.01.

Other Charities

In addition to charities paid from the tithes, as before named, there has also been disbursed the fast offerings, other charities and assistance rendered by the Relief Society, in the sum of \$442,868.07, which amount, added to the \$172,262.74 paid from the tithes, makes the total charity assistance rendered by the Church, \$615,130.81.

There has been collected by the various wards of the Church and paid to missionaries to assist in their maintenance, \$131,941.31.

STATISTICS REGARDING THE GROWTH OF THE CHURCH

Children blessed and entered on the records of the Church in the stakes and missions, 20,233.

Children baptized in the stakes and missions, 14,390.

Converts baptized and entered on the records of the stakes and missions, 6,373.

SOCIAL STATISTICS.

Birth rate, 32 per thousand; marriage rate, 15 per thousand; death rate, 6.7 per thousand.

Divorces—There was one divorce in every 20 marriages. Average in the United States is one divorce in every seven marriages.

Families owning their own homes, 73 per cent.

OBEDIENCE TO LAW

There is at the present time an agitation going on in the United States against the enforcement of prohibition. Straw votes are being taken which show that the overwhelming sentiment of those who have seen fit to vote on this straw ballot are in favor of the repeal or modification of the present law.

There is also a wave of crime sweeping over the country. Perhaps there is nothing of greater importance, next to our spiritual growth, than a determination on the part of the Latter-day Saints to observe the laws of our country. I wish to quote from the immortal Lincoln:

LINCOLN ON THE SUBJECT

"Let every American, every lover of Liberty, every well wisher to his posterity, swear by the blood of the revolution never to violate in the least particular the laws of the country, and never to tolerate their violation by others. As the patriots of '76 did to the support of the Declaration of Independence, so to the support of the Constitution and laws let every American pledge his life, his property and his sacred honor. Let every man remember that to violate the law is to trample on the blood of his father, and to tear the charter of his own and his children's liberty. Let reverence for the laws be breathed by every American mother to the lisping babe that prattles in her lap; let it be taught in schools, in seminaries, and in colleges; let it be written in primers, in spelling books and almanacs; let it be preached from the pulpit, proclaimed in legislative halls, enforced in courts of justice. In short, let it become the political religion of the nation."

One of the Articles of our Faith declares that we believe in sustaining the law and supporting the rulers. So that not only should Latter-day Saints follow the advice of the immortal Lincoln, but they should follow the doctrines of the Church to which they belong.

THEODORE ROOSEVELT

Theodore Roosevelt has the following statements to make that would apply more or less to sustaining the law:

"In character we must have virtue, morality, decency and square dealing as the foundation.

"Any man who claims there can be liberty in spite of and against the law is claiming that anarchy is liberty.

"We need strong bodies; more than that, we need strong minds, and finally we need what counts for more than body or mind—character."

"The man who counts is the man who is decent and who makes himself felt as a force for decency."

THE WORD OF WISDOM A REVELATION TO THE SAINTS

The Latter-day Saints have a revelation from God regarding strong bodies. In that revelation it is recorded that tobacco is not good for the body. It is also recorded there that strong drinks are not to be taken internally, but are only for the washing of the body. We are told in this same revelation that hot drinks are not good for man. This revelation was given to the Latter-day Saints in 1833, only three years after the organization of the Church. Yet, there are many of the people who have never lived up to that revelation. But I am thankful that the great majority of the Latter-day Saints are observers of the Word of Wisdom—that tea, coffee, liquor and tobacco are let alone by the Latter-day Saints.

I have read to you that we have seventeen hundred wards and branches in the Church. In each of the wards of the Church there is a bishop and two counselors and a ward clerk, and in each of the independent branches there is a president and two counselors. There are sometimes three presiding officers in the branches throughout the missions, and sometimes only one. But we have an army of men presiding amounting to four or five thousand, and every one of those men must

pledge his honor that he will observe the Word of Wisdom. We have now ninety-four stakes, with a presidency of three men, and a stake clerk, and we have twelve high councilors in each of these stakes. In addition we have many alternate high councilors. It will average, I am sure, twenty men to the stake, So we have an army of two thousand there, and every one of these leading men must obey the Word of Wisdom.

ON WOMEN AND SMOKING

I read recently in a paper published in our city:

"The woman smoker is the prominent professional and business woman in every community." I desire to broadcast all over the world that that statement is an absolute falsehood so far as the Latter-day Saints are concerned. Never in my life have I seen a Latter-day Saint woman or girl smoking a cigarette. This article states that last year there were 9,000,000,000 cigarettes smoked by the women of these United States, and that there were 7,000,000,000 cigarettes smoked by women the year before, an increase in round numbers of thirty per cent. The writer said that the woman smoker is "the prominent commercial and business woman in every community." I say: Leave out every Latter-day Saint community, because it is a falsehood.

"She is the wife of your local physician." She is not the wife of any physician in the Church of Jesus Christ of Latter-day Saints so far as I know. "She is the wife of the town banker, the attorney. She is the president of your parent-teacher club, your literary club." These statements are reputed to have been made by Cynthia Grey. I would not be a bit surprised if Cynthia Grey is but a newspaper name, and it is one of the tobacco trusts who furnished the article.

"In other words, it is stuff and nonsense, nowadays, to say that the women who smoke are scarlet ladies." We do not say that. So she has put that in to weaken the fight against this awful curse, cigarette smoking.

"Does nicotine harm the woman any more than the man, if it harms either?" Nicotine harms every man, woman and child that uses tobacco, and we as Latter-day Saints have the word of the Lord God Almighty, the Creator of heaven and earth, to that effect, this lady (or perhaps man), to the contrary notwithstanding.

"I am inclined to believe that even a woman smoker, quite firm in her conviction that she is doing the proper thing" [I do not believe that any woman smoker believes she is doing the proper thing] "would stop smoking, if any real authority could prove she was harming any possible future child of hers." The trained athletes of the nation are pretty good authorities on the harm to the physical body, and they are practically a unit that tobacco and liquor do harm the body. Some of the great baseball clubs of America, who have won championships, won't allow liquor or tobacco to be used by their men.

The head of the New York Athletic club, one of the greatest in

this country, announces that there is no prospect of success in the athletic line to the man who uses tobacco and liquor.

"But medical savants, when pushed to the wall, seem not much alarmed." When they are not pushed to the wall, the great majority of them acknowledge the harmful influence of these things.

"The president of the Association of Railway Chief Surgeons is quoted as saying 'Fags help men work out problems. Why not women?'"

A whip helps a horse to go a little bit further, but it does not add any strength to the horse, and no narcotic or stimulant that creates an appetite for itself is good for man or woman. And thank the Lord we have his word to that effect.

I will not take any more of your time reading from this article, for it is "rot."

COMMENTS ON SUSTAINING THE LAW

I meant after reading Lincoln's wonderful appeal to sustain the Constitution, to read the following:

Gladstone said, speaking of the Constitution of the United States: "It is the greatest document of its kind that ever sprang from the mind of man."

The faith of the Latter-day Saints and the teaching that I have had since I was a child at my mother's knee, as well as from this stand, is that the Constitution of our country was written by men inspired of the Lord God Almighty. Therefore we, as Latter-day Saints, more than any other people, ought to be supporters of the Constitution, and all constitutional law.

I read a clipping from a great financial paper, as follows:

"Pride goeth before destruction and a haughty spirit before a fall" is as true today as it was 2,500 years ago. The indications of surface conditions are not satisfactory. A crime wave is sweeping the country; hope is necessary to give a thrill in the movies; temperance and self-control have become a joke; observance and respect for law are considered old-fashioned; honest labor is looked upon as something to be avoided; too many are trying to get something for nothing and are going into debt for needless luxuries and harmful pleasures."

LATTER-DAY SAINTS WARNED AGAINST DEBT AND WEALTH

Right here let me warn the Latter-day Saints to buy automobiles and to buy the ordinary necessities of life when they have the money to buy them, and not to mortgage their future. I have heard of people over in England who regularly mortgage their Sunday clothes Monday morning and take them out of "hock" the next Saturday night. I want to say to you that those who discount their future, who run in debt for the ordinary necessities of life and for the luxuries of life, are laying burdens upon themselves that will come back with compound interest to cause them great trouble and humiliation. To quote again:

"Nasty magazines are building up great circulations, while the colleges are closing up their chapels and opening up smoking rooms for the women students."

Again let me say that that cannot be found in any of the Church

schools or seminaries. Once more, please leave out the Latter-day Saints.

"I sincerely hope that these things are merely a phase and that the American people are still a God-fearing race. If not, these things are a tremendous indictment of schools and colleges as well as parents. Yes, America has every material blessing at the present time and if we will keep our feet on the ground, the present era of prosperity should continue for years. On the other hand, all wealth is a mere tool which can be used either to upbuild or to destroy. Everything depends on the motives, ambition and tastes of the people who have this tool in their hands."

Wealth is leading to folly and almost to that which would be counted as sin. Pope says:

"Vice is a monster of so frightful mien,
As, to be hated, needs but to be seen;
But seen too oft, familiar with her face,
We first endure, then pity, then embrace."

AVOID SERVING THE GOD OF FASHION

I am ashamed, as I walk the streets of our cities, at the lack of modesty in the dresses, not only of our young people, but our mothers and even grandmothers. I will rejoice when there shall come over this land again an increased respect for the sacredness of the body and a willingness on the part of our good, pure, upright ladies to dress themselves in a more becoming manner. I shall rejoice when the Latter-day Saints shall endeavor to find out that thing which will bring to them and to their posterity peace and comfort of body and of mind. The Lord said that he was a jealous God, and that we should serve no other God before him. So we should not serve the god of fashion. When our Young Ladies' Mutual Improvement Associations were organized they were organized under the title of the Young Ladies' Retrenchment Associations, and one of the purposes was retrenchment and more modesty in dressing; and I shall rejoice if the Lord will inspire the Latter-day Saints to set a better example in the future than they are setting at the present time.

I want to announce that I shall be glad if we will quit giving notices to the papers of what is termed "teas" that are being held in our homes. I read of a "tea" being given in the home of President Heber J. Grant, and of the "tea" table being decorated. There is no tea table in the home of President Heber J. Grant. There has been no tea served either to our friends or visitors, in the home of Heber J. Grant. I would like us to change that name in our newspapers, at least so far as Latter-day Saints are concerned, and have it a "social gathering," or a lunch, or anything you have a mind to call it, and quit calling it a "tea" when every Latter-day Saint is asked by the Lord to leave tea, coffee and tobacco alone.

PROMISE OF GOD TO OBSERVERS OF THE WORD OF WISDOM

And for fear I forget it, I want to read to you one of the most marvelous and wonderful promises that God has made to every Latter-

day Saint that keeps this Word of Wisdom. The Word of Wisdom was given, as stated, only three years after the Church was organized:

"All grain is ordained for the use of man and of beasts, to be the staff of life, not only for man but for beasts of the field, and the fowls of heaven, and all wild animals that run or creep on the earth;

"And these hath God made for the use of man only in times of famine and excess of hunger."

It is being acknowledged by the great doctors today that an excessive use of meat is not good for humanity, and the Word of Wisdom teaches us that:

"All grain is good for the food of man; as also the fruit of the vine; that which yieldeth fruit, whether in the ground or above the ground—

"Nevertheless, wheat for man, and corn for the ox, and oats for the horses, and rye for the fowls and for swine, and for all beasts of the field, and barley for all useful animals, and for mild drinks, as also other grain."

Now listen, all ye Latter-day Saints, to the word of the Lord and the promise of the Creator of heaven and earth:

"And all Saints who remember to keep and do these sayings, walking in obedience to the commandments, shall receive health in their navel and marrow in their bones;

"And shall find wisdom and great treasures of knowledge, even hidden treasures;

"And shall run and not be weary, and shall walk and not faint.

"And I, the Lord, give unto them a promise, that the destroying angel shall pass by them, as the children of Israel, and not slay them. Amen."

What a marvelous promise! And as there is no promise made by the Lord only upon the condition that we fulfil the law upon which that promise is predicated, the law of life and health to the Latter-day Saints is to obey the Word of Wisdom.

THE SUPPORT OF HOME INSTITUTIONS

Generally at these conferences I have made just a few remarks about supporting our home institutions, I thought I would simply read what I said once before:

"The support of home institutions is the main foundation of any state's prosperity. The support of home industries keeps money at home, furnishes employment, reduces cost and insures prosperity. If all the people of Utah and the other intermountain States would adopt the principle of buying the product of the factories of the Intermountain territory, most of our industrial problems would vanish.

"From the earliest days the people of Utah have been taught to support home industries, and to keep money at home. Where the advice has been followed prosperity has resulted. Now, more than ever, the people of the Intermountain country should stand together and support the institutions which are assisting in the up-building of the territory."

APPEAL TO FARMERS ON THE SUGAR INDUSTRY

I want to say a word to the Latter-day Saints regarding the beet sugar industry. The credit of the Church of Jesus Christ of Latter-

day Saints was utilized to the extent of something over \$3,000,000 a few years ago in borrowing and loaning money to the sugar industry, to keep it from going into the hands of the receiver. This industry was established by the Church running in debt to secure the money to build the very first factory that was ever built in the United States of America with American machinery, for the manufacture of beet sugar, and the Church has always fostered the industry.

I appeal to you farmers, every one of you, in all the various parts of Utah and Idaho, and in Canada now—wherever a sugar factory has been established—to support those factories by planting a goodly portion of suitable land in beets which may be manufactured into sugar. A great many of the farmers seem to feel that they are under no obligation whatever to support these factories, some of which have been built upon the earnest solicitation and upon the absolute pledge of the farmers that they would furnish so many thousand acres of beets for each factory. Several of these factories have had to remain idle. Why? Because these pledges have not been fulfilled.

Our Lord and Savior said:

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

"This is the first and great commandment.

"And the second is like unto it, Thou shalt love thy neighbor as thyself."

As one of your neighbors, who has labored diligently and invested all he had originally, and lost every dollar of it, in establishing this great industry, I appeal to you farmers to love me and others who established it. My personal stock amounts to very little, I could not sell it today for \$500, but the Church has invested several million dollars in establishing and maintaining this industry for the benefit of the farmers. Therefore, I appeal to you to have no idle beet sugar factories in your communities; and by supporting these factories you will bring additional money into your communities, and will be fulfilling the second great commandment; to love your neighbors.

WHAT THE CHURCH REQUESTS AS TO CARD PLAYING

By the way, I hear that card playing is becoming very, very popular, and that the Church must be in favor of card-playing because the Church authorities never say anything against it. From the time I was a child and read the *Juvenile Instructor*, published for the benefit of the people, I have read nothing except condemnation of card-playing and the wasting of your time in doing something that brings no good, bodily, intellectually or in any way, and sometimes leads your children to become gamblers, because they become expert card-players. The Church as a Church requests its members not to play cards. I hope you understand me, and I want you to know that I am speaking for the Church when I ask the people to let cards alone.

SUSTAIN THE DESERET NEWS

Again I am speaking for the Church when I ask Latter-day

Saints to sustain the newspaper published by the Church. I have gone into the homes of bishops and other leading families in this Church, and have failed to find *The Deseret Evening News*. We desire the support of *The Deseret News* because it is your paper. We are the Church and the Church owns *The Deseret News*, and if you make it a great financial success you will be sharing in that success because it is your paper. And I want to say to the Latter-day Saints that there have been a score or more of speeches published in *The News* in the past year, nearly every one of which to my mind was worth the price of *The Deseret News*. I called up an influential man the other day and asked if he had read one, two or three of those sermons. He said no. I want to tell you that a sermon by one of the greatest educational minds in Utah, (I doubt there is a superior one) Dr. Joseph F. Merrill, over the radio and subsequently enlarged upon from this stand, was published in *The News*. I would not take a fifty dollar bill for it if I could not get it again.

We are here—for what? For the gospel of the Lord Jesus Christ, and we get it in *The Deseret News*. I will say to you that one of the finest sermons on Priesthood that I have listened to—(by the way, I did not listen to it; but I read it in *The News*)—was by one of the great lawyers of America, one of the international lawyers, a man honored by our country to be called to Washington in the great conference on disarmament, J. Reuben Clark. You did not read it if you do not take *The News*. It was a splendid talk. I want to say to you that the talks by Adam Bennion and by Milton Bennion are worth the price of *The News* for a year. I will have to stop talking about *The News*, or I won't get through with the other things I want to say.

AUTHORITIES ABSENT FROM CONFERENCE

There are absent today of the General Authorities, Elders Reed Smoot, James E. Talmage, and Melvin J. Ballard of the Council of the Twelve. Elder Reed Smoot, as you all know, is a Senator from Utah, and thank the Lord for such a senator, a man who has gained for himself a national and an international reputation for his honesty, for his integrity, and for his great and wonderful ability, and he stands today at the head of the greatest committee in the senate of the United States. I remember when ex-President Taft was here he said, with that little chuckle of his that made us all laugh, "And to think that when he first came down to Washington nearly everybody tried to keep him out of the senate. Now I have come all the way to Utah to plead with the people to be sure and send him back again."

Elder James E. Talmage is doing a wonderful and splendid work in the British Isles as president of the European mission. Elder Talmage, as you know, is a Fellow of the Royal Society of Edinburgh, and the distinction of being a member of one of the greatest scientific societies in the world has enabled him to get favorable articles into

the newspapers, in such a way as we have never been able to do before in the British Isles.

Elder Melvin J. Ballard is opening a mission, as you all know, in South America, and is meeting with some success.

Elder Brigham H. Roberts of the First Council of Seventy, has appointments in the East, and on account of the death of his wife and having to come here to her funeral, he has been excused from this conference. He is accomplishing a remarkable and wonderful labor in the Eastern States.

Elder Rey L. Pratt of the First Council of Seventy is with Brother Ballard in South America.

Elder Rulon S. Wells of the same council went to South America, as you all know, but on account of ill health had to return.

Splendid missionary work is being done by all those who are engaged in the different missions in the United States and all over the world, for which we are grateful.

CALLS FOR MISSIONARIES

We have calls for missionaries from every quarter of the globe—more missionaries, more missionaries. The lady missionaries, we want it understood, are called to labor only in the United States. There are requests coming constantly that we send lady missionaries to other parts of the world, but we feel it is a mistake to send our sisters further away.

A very remarkable and splendid work has been done by the short term missionaries that were sent out. We regret that the call came so late, and many of them have only been able to stay in the field three months, some of them four and some of them five months. We hope we can have more short-term missionaries, and that they will be able to spend the full six months in the mission field. Some of the accomplishments of these men have been very remarkable. Men of experience, men of testimony, and of undying faith in the gospel have brought many souls to a knowledge of the truth. Perhaps some of our school teachers during their vacations can volunteer and will be willing to do missionary work.

AN EASTER GREETING

This is Easter, and I wish to read to you a greeting that was published in *The Deseret Evening News* for Christmas and I believe it is equally as appropriate for Easter Sunday:

Greetings from the First Presidency of the Church of Jesus Christ of Latter-day Saints:

As Christmas tide approaches our minds revert to that never to be forgotten night when shepherds who were watching their flocks on the hills of Judea were startled as the glory of the Lord shone round about them, and the angel of the Lord stood before them and said: "Fear not, for behold I bring you good tidings of great joy, which shall be to all people.

"For unto you is born this day, in the City of David, a Savior which is Christ the Lord.

"And suddenly there was with the angel a multitude of the heavenly hosts, praising God and saying, Glory to God in the highest, and on earth peace, good will toward men."

It was a night which was distinct from all other nights which had come and gone since the creation of the earth.

The birth of Christ our Lord was more than an incident, it was an epoch in the history of the world to which prophets had looked forward, of which poets had sung, and in which angels joined their voices with mortals in praise to God. It was the day decreed and foreordained by our Father who is in heaven when he would manifest himself to his children, who are here upon earth, in the person of his Only Begotten Son.

Whether or not the 25th day of December is the proper date of the birth of Christ, our Lord, matters little. We join with other Christian people in celebrating it as such and if we observe it in the true spirit of the Master, renewing the covenant which we have made that we are willing to take upon us his name, and keep the commandments which he has given, our offering will be accepted.

He came that man might see and know God as he is, for he bore witness that whoever had seen him had seen the Father, for he was the express image of his person.

He came to teach us the character of God, and by example and precept pointed out the path which, if we walk in it, will lead us back into his presence. He came to break the bands of death with which man was bound, and made possible the resurrection by which the grave is robbed of its victory and death of its sting.

After his crucifixion and the death of the apostles whom he had chosen, who suffered martyrdom at the hands of those who were opposed to the truths which he taught, it appeared that his mission and ministry had been a failure; but as time passed, and the doctrines of Christianity became better understood, thoughtful men turned to him as their source of light and strength, thus preserving faith in his mission and ministry, with the result that Christianity became the dominant influence in the civilization and development of the world.

As time passed dissensions occurred in the primitive church. The laws governing the church established by the Redeemer, were transgressed, the ordinances were changed, the everlasting covenant was broken. Men began to teach for doctrine their own commandments; a form of worship had been established which was called Christianity, but was without the power of God which characterized the primitive church. Spiritual darkness covered the earth and gross darkness the minds of the people.

Then there came another epochal period in the history of the world. The time had arrived, fore-ordained by the Lord, and foretold by his prophets, when another gospel dispensation was to be ushered in, when the gospel of the kingdom was to be restored, and preached in all the world, as a witness unto all people before the end shall come.

Again the heavens rejoiced, again heavenly beings communicated the will of the Father to his children who are here upon the earth, and men were made glad as the Dispensation of the Fulness of Times was ushered in.

Joseph Smith was the agent through whom the Lord saw fit to begin the great latter-day work. To him the Father and Son appeared in heavenly vision, upon him the keys of the everlasting priesthood were conferred, with authority to transmit them to others, with the promise that the priesthood should never be taken from the earth again, until the purposes of the Father were accomplished.

Under his direction the Church of Jesus Christ of Latter-day Saints was organized on the 6th day of April, 1830, and the command given to its members to bear the gospel message to all people, calling them to repentance and faith in Christ, the Only Begotten Son of God in the flesh, with the promise that who-

soever should repent and obey would know, by the gift of the Holy Ghost, that the message which they brought was true.

As the result of this message many thousands of people have been gathered out from the various nations where the gospel has been preached and brought to Zion, the place designated by the Lord as the gathering place of Latter-day Israel. The desert has been made glad because of them, and has been converted into fruitful fields. Springs of living water have broken out to moisten the thirsty land, and cities have sprung up where before was only desolation and wilderness. Music and the voices of children are heard in the streets where silence had reigned supreme.

It is the Lord our God, through his Only Begotten Son, who has done it. To him be the praise and glory forever.

We exhort our brethren and sisters of the Church, wherever they may be, to remain steadfast in their faith. Hold fast to the word of the Lord, which is the iron rod that will lead us to the Tree of Life.

To the people of the world we appeal to come unto Christ, through whom redemption cometh to all those who take upon them his name, and keep the commandments which he has given. We bear witness that the fulness of his gospel has been restored, that his Church is established, and will continue to spread until peace shall prevail among men, and his kingdom come and his will be done upon earth as it is done in heaven. O Lord, hasten that glorious day.

HEBER J. GRANT,
ANTHONY W. IVINS,
CHARLES W. NIBLEY,

First Presidency.

God bless you. Amen.

PRESIDENT ANTHONY W. IVINS

I sincerely desire, my brethren and sisters, during the few moments of time that I may occupy, that I may have the benefit of your faith, exercised in my behalf. I appreciate fully the responsibility which I assume, as I stand here professing to teach the doctrines of our Lord, Jesus Christ.

THE ADVICE OF GAMALIEL

The scripture which I am about to read I have often quoted before, but it appears so appropriate to the subject which I desire briefly to discuss that it will bear repetition. The apostles who had been chosen by our Lord had been imprisoned by those who were opposed to the doctrines which they taught, and had been arraigned before the Jewish high priests, by whom they were accused of violating the law. When opportunity was granted them to speak in their own behalf, Peter stood up and said:

"The God of our fathers raised up Jesus, whom ye slew and hanged on a tree.

"Him hath God exalted with his right hand to be a Prince and a Savior, for to give repentance to Israel, and forgiveness of sins.

"And we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him.

"When they heard that, they were cut to the heart, and took counsel to slay them,

"Then stood there up one in the council, a Pharisee, named Gamaliel, a doctor of the law, had in reputation among all the people, and commanded to put the apostles forth a little space; and said unto them:

"Ye men of Israel, take heed to yourselves what ye intend to do as touching these men. * * *

"For if this counsel or this work be of men, it will come to nought: But if it be of God, ye cannot overthrow it."

NORWAY DECIDES THE "MORMONS" ARE NOT CHRISTIANS

During the past ninety-six years the restored gospel of Christ has been preached in both the old and the new world without serious governmental opposition, or objection on the part of the people at large.

From the time of its introduction into the Scandinavian, and other countries of Europe, people who appear to have been prepared for the gospel before they heard it have joyfully accepted the message which the elders of the Church have carried to them, and the converts who have been gathered out from among those nations have become a pillar of strength to the Church.

To our surprise and regret the friendly relations which have so long existed have recently become greatly disturbed, because of the fact that our missionaries have been refused admittance to Norway, where, before, they had enjoyed the privileges accorded to other religious organizations. Upon inquiry regarding the reason for this changed attitude we were informed that representatives of the Christian churches of the country, in convention assembled, had passed resolutions to the effect that the "Mormon" Church is not a Christian organization, and consequently we were not entitled to the privileges, and protection under the law which we have hitherto enjoyed.

Our protest against this ruling was answered by the statement that the only means by which it could be modified would be for a conference of churches to assemble, and officially declare that the jury which, without having given us an opportunity to be heard in our own behalf, had decided that we were guilty, must meet and reverse the decision which they had rendered, a court before which we could expect no more of justice than was accorded the Redeemer of the world, when arraigned before the Jewish Sanhedrin.

A CONVENTION OF CHURCHES IN THIS LAND DECLARES US UNCHRISTIAN

From the published account of the proceedings of the general assembly of a convention of representatives of one of the great churches of our own country, held during the year just passed, I quote as follows:

"The American Islam. Thus has the 'Mormon' area often been characterized. It is an apt figure of speech. Those who live and labor in the atmosphere of this Islam of America, know what it means to go up against a stone wall, with scarcely ever feeling it give a little. The 'Mormon' has, to date, been far more zealous to convert the Christian, than the Christian has to convert him."

Islamism, as you are aware, is the religion of Mohammed. In one respect it is a good religion, for it at least teaches faith in, and service to a living God, the God of Abraham, but it does not recognize Jesus Christ as the Redeemer of the world, or as the Son of God.

From the foregoing, my brethren and sisters, you will observe that the Church of which you are members is declared, both in the old world, and here in our own country, to be an un-Christian organization, and as a consequence you are declared to be not Christians.

BOTH DECLARATIONS INEXCUSABLE AND UNTRUE

Had statements such as those been made ninety-six years ago, soon after the organization of the Church, when means of obtaining information was limited, and the history and accomplishments of the Church were before it, and not behind, there might have been some reason for the exercise of charity towards the persons responsible for the publication of such statements to the people of the world, but now, after the lapse of nearly a century, after the doctrines of the Church have been expounded to the people of all civilized countries, after millions of publications setting forth the doctrines of the Church have been distributed, such statements can only be regarded as the result of either inexcusable ignorance or wilful desire to deceive the people, by statements which are known to be untrue.

WHAT CONSTITUTES A CHRISTIAN?

The situation suggests the question: What constitutes a Christian Church, a Christian community or individual, and by what rule, or tribunal is a question of such vital importance to be decided?

I suppose the general answer would be: A Christian is one who professes faith in, and follows the teachings of Christ, and that a body of people, organized as a worshiping assembly, professing faith in the Redeemer, would be regarded as a Christian church.

During the earliest history of the Primitive Church its members were not referred to as Christians, but as brethren, disciples or saints. It was at Antioch, as I remember, about ten years after the crucifixion, that the followers of the Redeemer were first called Christians, a name applied to them in derision, or contempt which they accepted very much as we have accepted the name "Mormon," because we accept the Book of Mormon as a divine revelation from the Lord.

The first use of the word church, applied to the followers of Christ, so far as I am aware, was by the Redeemer himself when he declared to Peter that upon the rock of revelation he would build his Church, and that the gates of hell should not prevail against it, a very significant statement, a plain declaration that revelation is the foundation upon which the Church must rest.

We are told that the apostles, as they traveled from place to place,

preaching to the people, ordained elders in every church, and after commending the converted members to the Lord passed on to other fields. Thus the entire body of converts became known as the Church of Christ, he being declared to be its head, the Church being subject to him in all things.

THE ANSWER GIVEN IN THE WORDS OF OUR LORD AND HIS DISCIPLES

I know of no better authority on the question than the words of our Lord, and those of his disciples, who followed after him.

Before an organization could be formed which could be designated as a church, it was necessary that converts be made to the divinity of the Redeemer, and the importance of the message which he brought to the people of the world. His doctrine, or as he taught, the doctrine of his Father who sent him, as he expounded it in his memorable sermon on the mount, teaches us the manner of life we should lead in order that we may be worthy to be called Christians.

He taught us to overcome the evil habits of the world, its pride and selfishness, becoming humble in spirit, and promised that by so doing we should inherit the blessings of the earth. He taught us that we are to be peace-makers, if we are to become the children of God. That our example should be such that others seeing our good works, would be led to glorify the name of our Father who is in heaven. That, as we hope for mercy, we should be merciful. That we should not sit in judgment upon others, for by the judgment with which we judge, so shall we be judged. That we should not seek to exalt ourselves, for he who exalteth himself shall be abased. That we should be charitable, but admonishing us that if we give alms to be seen of men, for our own glory, it availeth us nothing.

His entire doctrine was one which requires that men withdraw from the ambition, selfishness and strife of the world, and dedicate themselves to the service of the Lord, and their fellow men, and he covenanted that if they will do so the necessary temporal blessings shall be conferred upon them, as a reward for righteousness.

He declared another doctrine of great importance in that remarkable discourse, that not all who say Lord, Lord, shall enter into the kingdom of heaven, but he who doeth the will of our Father who is in heaven.

Therefore he said, whosoever heareth these sayings of mine and doeth them, I will liken him to a wise man who built his house upon a rock. And the rains descended, and the floods came, and the winds blew and beat upon that house, and it fell not, for it was founded upon a rock. And he who heareth these sayings of mine and doeth them not shall be likened unto a foolish man, who built his house upon sand, and the rains descended, and the floods came, and the winds blew and beat upon that house, and it fell, for it was founded upon sand, and great was the fall of it.

The acceptance of these first principles of the gospel were indispensable, but not sufficient to entitle one to be called a Christian. He must manifest his faith by accepting the ordinance of baptism, an ordinance which was administered to the Redeemer himself by John the Baptist, an ordinance without which our Lord declared a man cannot enter the kingdom of heaven.

Nor was baptism alone sufficient. John declared that his baptism was with water for the remission of sin, but that one who would come after him would baptize with fire and the Holy Ghost.

THE CHRISTIAN CHURCH DEFINED

When Paul came to Ephesus he found certain disciples and asked if they had received the Holy Ghost. They answered we have not so much as heard that there be any Holy Ghost. Unto what then were you baptized, he asked, and they replied unto John's baptism. They were then baptized in the name of the Lord Jesus, and when Paul had laid his hands upon them they received the Holy Ghost.

Those who believed, and subjected themselves to the administration of these simple first ordinances of the Church became Christians. They had manifested their faith in Christ, in his divinity, his death, and above all his resurrection from the grave by being buried in the water of baptism, in similitude of his death, and coming up from it with their sins washed away, born to newness of life, as he arose to newness of life, with his glorified, resurrected body.

Then came the climax, when, by laying on of hands by those in authority the Holy Ghost was conferred upon the baptized believer: The Holy Ghost, which takes of the things of the Father and manifests them unto man, which bears witness of the Father and the Son, not in a voice audible to our ordinary sense of hearing, but at the same time more potent and convincing than any words the human voice can utter; the Holy Ghost which leads us into all truth and is an unfailing source of strength, wisdom and knowledge so long as we permit ourselves to be guided by its unerring counsels.

Such a person became a Christian, and an association of such people became a Christian church.

That a church may be brought into existence and endure it must be properly organized, with officers to preside over it and direct the conduct of its affairs, and these our Lord provided through the Twelve Apostles whom he chose, and the quorums of the lesser priesthood with their helps in government, an organization complete in every detail, conferring upon the men chosen the keys of authority which belong to the priesthood, and which authorize them to act in the direction of the affairs of the Church.

That any group of persons may associate themselves together as a worshipping assembly, and call themselves a church is conceded, and they are at liberty to choose any name they may desire by which their organization shall be known. For all the good which such an organ-

ization may accomplish the Lord will give them credit, and they will be rewarded for their efforts to establish faith in the hearts of people, I believe far beyond their expectations, for everything that is good, and persuadeth men to do good, cometh from God. The Latter-day Saints wish all people who are thus striving God-speed.

CALAMITIES THAT FOLLOWED

After the crucifixion of the Redeemer, and the death of the apostles whom he had chosen, all of whom suffered violent death because of their faith, with the exception of John the Revelator, many different religious sects came into existence, numbers of them professing Christianity, but teaching doctrines at variance with those taught by the Redeemer and his disciples.

Prior to his crucifixion, our Lord plainly outlined to his disciples that the time was approaching when he would be offered up, when he would leave them, but promised that at a future time he would return and consummate the work which he had commenced. Upon one occasion, as he sat on the Mount of Olives, his disciples came to him and asked when these things should be, and what would be the sign of his coming and of the end of the world.

The Redeemer outlined the conditions which would prevail at the time when he would come in glory, in the clouds of heaven, with such detail and accuracy that one who lives at the present time may read as he runs, and know that he lives in the day to which Christ referred. Read the twenty-fourth and twenty-fifth chapters of the Gospel according to St. Matthew, my brethren and sisters, if you desire to know more of the tremendous importance of the dispensation in which you live.

Upon this occasion he said to his disciples: "Take heed that no man deceive you. For many shall come in my name, saying, I am Christ; and shall deceive many." For there shall be false Christs and false prophets, who if it were possible would deceive the very elect. And they shall deliver you up to be afflicted, and you shall be hated of all nations for my name's sake, and, most important of all, this gospel of the kingdom shall be preached in all the world, as a witness unto all people, and then shall the end come.

The Prophet Isaiah says: "Behold the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof. The land shall be utterly emptied and spoiled."

THE REASON FOR APOSTASY AND CALAMITIES

Why are these dire calamities decreed? The prophet makes the reason clear, it is because both priest and people have transgressed the law of the Lord, changed the ordinances of his Church and broken the everlasting covenant. Our Lord gave us the key by which we may know the voice of the good Shepherd when this time of confusion and

distress is upon us. When his disciples asked him whither they should go, or look, he replied: "Wheresoever the carcase is there will the eagles be gathered together," and, wherever the true Church of Christ is, there will the fruits of his gospel be manifested in the lives of the people.

WHY THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IS A CHRISTIAN CHURCH

The Church of Jesus Christ of Latter-day Saints is a Christian Church in the fullest sense of the word, the declarations of the so-called Christian churches of the world to the contrary notwithstanding. In its establishment and accomplishments the words of the Redeemer, and the declarations of the prophets who lived before and after him are fulfilled. In justification of this declaration permit me to make the following statement, briefly, because a subject of such tremendous importance can only be touched upon in one brief discourse.

BRIEF STORY OF THE FOUNDING OF THE CHURCH

One hundred seven years ago, Joseph Smith, at the time in his fifteenth year, lived with his parents at Manchester, in the state of New York. While a great religious revival was being held in the neighborhood he found himself in doubt as to which of the contending sects he should join, for there was great rivalry among them in their efforts to secure converts.

Profoundly religious he had never conceived the idea that all were wrong, neither could he believe that all were right, because of the great difference in doctrine and organization which existed. Familiar with the scriptures he knew that the Lord had promised wisdom to all who lacked it, if they would go to him in faith, and believing that the question which he was not able to decide would be answered by the Lord, he retired to the woods and engaged in earnest prayer.

While thus occupied a vision was unfolded in which he saw two glorious personages, whose brightness and glory, he says, defied all description. One of these personages, pointing to the other, said: "This is my beloved Son, hear him."

The Person referred to told Joseph that he should join none of the existing churches, that all were wrong, that they drew near him with their lips, but their hearts were removed far from him, and they taught for doctrine the commandments of men.

Nothing of importance occurred in the life of Joseph Smith, except that he was persecuted and ridiculed because he maintained that he had seen this vision, until three years later, when, while engaged in prayer in his bed room, Joseph says that a light began to appear, which increased in brilliancy until the room was brighter than at noon-day, when a personage appeared at his bedside, clothed in a robe of exquisite whiteness.

This personage said that he was a messenger sent from the

presence of God, and that his name was Moroni, that the Lord had a great work for Joseph to do, and that his name should be known for both good and evil among all nations, that among some it would be held in honor, and among others in reproach. He also told him that there was a book deposited, written upon gold plates, containing the history of the ancient inhabitants of this continent, and that it also contained the fulness of the everlasting gospel, as it was delivered by the Savior to them, and that there was also deposited the Urim and Thummim, by means of which the characters engraven on the plates could be translated. This was the Book of Mormon, which was later delivered to Joseph Smith, translated by him and first published to the world in 1830.

While engaged in the work of translation, assisted by Oliver Cowdery, Joseph observed the importance which attached to the ordinance of baptism, and desiring greater light he and Oliver went to a secluded spot, on the bank of the Susquehanna River, and engaged in prayer. While thus occupied they bear witness that a messenger from heaven descended in a cloud of light, and laying his hands upon their heads said: "Upon you my fellow servants, in the name of Messiah I confer the Priesthood of Aaron, which holds the keys of the ministering of angels, and of the gospel of repentance, and of baptism by immersion for the remission of sins, and this shall never be taken again from the earth, until the sons of Levi do offer again an offering unto the Lord in righteousness."

This messenger told them that he was John the Baptist, that he acted under instruction from Peter, James and John. That the Aaronic Priesthood, which he had conferred had not the power to lay on hands for the gift of the Holy Ghost, but that the keys of the Melchizedek Priesthood would be later conferred upon them. This latter priesthood was conferred upon Joseph and Oliver at a later date under the hands of Peter, James and John, who ordained them to the Apostleship, and committed to them the keys of the kingdom, and of the Gospel Dispensation of the Fulness of Times.

It is upon this authority that the Church assumes to speak and act in the name of the Lord.

THE CHURCH NOT A FACTION, BUT THE RESTORED CHURCH OF CHRIST

The Church is not a protestant faction which has broken away from the mother church, or from any other religious body. It is the Church of Christ, our Lord, restored to earth as he and the prophets declared it should be, restored for the purpose of gathering the outcasts of Israel, that the way may be prepared for the coming of the Redeemer of the world, and the consummation of the purposes of the Lord, in so far as they pertain to the present generation of mankind, who occupy the small portion of the universe, which we call the world.

WE DO NOT BELIEVE IT, SAY OBJECTORS

Yes, says the objector, if this story were true your authority would

be sufficient, but we do not believe it. We do not believe that Joseph Smith, in vision, saw and communed with the Father and Son. We do not believe that heavenly messengers visited him, nor that the keys of the Priesthood were conferred upon him by John the Baptist, nor by Peter, James and John. These men died more than a thousand years ago, and the dead do not return to visit the living. Visions and the visitation of angels have long since been done away with, there are no such things in the age in which we live, Joseph Smith was either a visionary dreamer, and these imaginings were the result of a disordered mind, or else he was a wilful impostor.

Neither did the people believe the words of the Redeemer of the world. They declared him to be an impostor, a disturber of the peace, that he was guilty of sedition, and was a blasphemer, because he declared himself to be the Son of God, and it was upon these and other similar charges that he was condemned to death upon the cross. The people did not believe that Moses and Elias appeared to Peter, James and John, at the time of the transfiguration of the Redeemer, they had long been dead, and could not return.

Nor did they believe Paul when he declared to King Agrippa and Festus, that as he journeyed toward Damascus, at noon day a light brighter than the sun descended from heaven which caused him, and those who were with him to fall to the earth. That a voice called to him declaring that it was Jesus of Nazareth who spoke, telling him to arise, and stand upon his feet, and said: "I have appeared unto thee for this purpose, to make thee a minister and a witness" to the people, especially to the Gentiles, "to open their eyes, and to turn them from darkness to light, and from the power of satan unto God." The Redeemer had been crucified, declared dead, and Festus, who could not understand how he could appear to anyone, cried out: "Paul, thou art beside thyself; much learning doth make thee mad." But Paul answered, "I am not mad, most noble Festus; but speak forth the words of truth and soberness."

WE BEAR WITNESS OF THE RESTORATION

So do we in soberness and truth bear witness to the people of the world today, to king and subject, to patrician and plebeian, to rich and poor, to Christian and heathen; that Joseph Smith was divinely called to be the instrument in the hands of the Lord in the restoration of the gospel of Christ; that the keys of the Priesthood were conferred upon him as has been stated, and have come down through his successors to the present. Another thing to which we bear witness is that all men may know the truth of the testimony which we bear by asking the Lord for it in faith. It is not by the words of men that you have been converted, my brethren and sisters, but by the gift of the Holy Ghost, which has borne witness of the truth of these things, and this great congregation of people would arise and testify to the truth of what I say if requested to do so.

WHAT WE BELIEVE

We believe in the immaculate conception of the Virgin Mary, and that the Child born at Bethlehem of Judea was in very deed the Son of God, the Only Begotten of the Father in the flesh. That he is our advocate with the Father, the medium through which we reach the throne of grace.

The foundation of the Church is laid in God the Eternal Father, his Son Jesus Christ and the Holy Ghost, which constitute the Godhead. No person can become a member of the Church until he has taken upon him the name of Christ, and entered into the covenant that he is willing to serve him, and keep the commandments which he has given, to the best of his ability. He must accept the ordinance of baptism, which is administered in the name of the Father, Son and Holy Ghost, in other words he must accept Christ as the Redeemer of the world, without reservation.

The members of the Church meet together once each week and partake of the sacrament in remembrance of the body and blood of our Lord. Every ordinance of the Church, every act performed, is administered in the name of Christ.

BUT WHAT ABOUT THE BOOK OF MORMON, SAY OBJECTORS

But, says the objector, you accept the Book of Mormon as a revelation from God, thus bringing a new Bible into use when there can be but one Bible, and this we cannot accept. Even if such a record were to be brought forth, would the Lord undertake to accomplish it through the medium of an unlearned young man, when we have many profound scholars among us?

Our reply to that objection is, he did choose Joseph Smith to accomplish it, and that should be sufficient answer. It is the same question asked regarding the Redeemer: "Is not this the carpenter's Son? is not his mother called Mary?" and are not his brothers and sisters all with us, whence hath this man all of these things?

Why do Christian people reject the Book of Mormon? It is the strongest corroborative evidence of the truth of the Bible, and the divine mission of the Redeemer that exists in the world, and should be welcomed by all Christian people. It is of special value to America, and particularly to the people of the United States. It is the Holy Scripture of the American continent, and it outlines the establishment and destiny of our nation, asserting that our government was established by inspiration from the God of the land, whom it declares is Jesus Christ, and warns us that if we turn from him, and cease longer to recognize and serve him, his protection will be withdrawn, and the great promises which he made in regard to our destiny will be of no effect.

ALL THE "MORMONS" ASK IS PERMISSION TO BELIEVE AS THEY CHOOSE

The Latter-day Saints recognize and appreciate the great work accomplished by the Christian churches of the world since the Reforma-

tion, in breaking down kingcraft, and priestcraft, thus preparing the way for the establishment of free government, freedom of worship, and the coming of our Lord Jesus.

When brought before the Jewish high priests, Peter speaking for the Twelve declared that God had sent his Son to bring salvation to Israel. Hearing this truth they took council to slay them.

So it is with us today. The world says if you will renounce this fable regarding visions and heavenly visitations to Joseph Smith, we will accept you as Christian people. Like Peter and Paul we answer: This we can never do, because it is the truth, and the experiences of the past teach us that it is dangerous to ignore the truth.

All that we ask is to be permitted to believe as we choose, and we grant all men this privilege. We ask the people of the world to rely upon the words of Gamaliel, which have been quoted, for they are as true today as they were when uttered. If this work is of men it will come to naught, but if it is of God you cannot overthrow it. Like the primitive church, being defamed we entreat, being ridiculed we revile not; being persecuted we patiently submit, knowing that error must eventually yield to truth, and that time is the friend of innocence. We submit our cause to the Lord, our God, to whom be glory and praise and honor, through Jesus Christ, his Son. Amen.

The choir sang an anthem, "O blessed be the Lord," with music by B. Cecil Gates, and the solo by Delores Seal.

Closing prayer was offered by Elder Joseph B. Keeler, of Provo. The conference adjourned until 2 o'clock.

AFTERNOON SESSION

At 2 o'clock the congregation was asked by President Heber J. Grant, who presided, to sing with the choir the hymn, "How firm a foundation, ye Saints of the Lord." The hymn was sung with spirit and earnestness.

Elder Winslow Farr Smith, president of the Ensign stake of Zion, offered the opening prayer.

The choir sang the hymn, "An angel from on high," the duets being sung by Mrs. Alfred W. Davis and Hyrum Christensen, with sympathetic interpretation.

PRESIDENT CHARLES W. NIBLEY

I read from the twenty-fourth chapter of Luke, beginning at the first verse:

CHRIST'S RESURRECTION

"Now upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain others with them.

"And they found the stone rolled away from the sepulchre.

"And they entered in, and found not the body of the Lord Jesus.

"And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments:

"And as they were afraid, and bowed down their faces to the earth, they said unto them, Why seek ye the living among the dead?

"He is not here, but is risen: remember how he spake unto you when he was yet in Galilee,

"Saying, the Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.

And they remembered his words."

DOUBLE ASSURANCE OF THE RISEN LORD

Throughout the Christian world today this event is celebrated, the theme discussed, the thought memorized, and appropriate words are spoken upon this and kindred scripture concerning the resurrection of our Lord. Our flowers here, these Easter lilies, symbolize that thought, and we, members of the Church of Jesus Christ of Latter-day Saints, believe every word of the scripture which I have read. We accept it literally. We believe that the same body which the Lord Jesus had in his mortal life was resurrected and became a glorified body of flesh and bone. We have evidence of this in addition to that contained in the New Testament; for as Latter-day Saints we believe that this same Jesus, who was crucified and who rose from the dead, did in these latter days appear and reveal himself to the Prophet Joseph Smith, and taught him how to lay the foundation of this great latter-day work.

So we have a double assurance, not only the assurance of the scriptures which Christians generally accept, but the further assurance that the same Jesus has come to earth in these latter times and has established the same Church, the same doctrines, the same principles of salvation, with the same power and authority which he instituted in the meridian of time, before his crucifixion and after.

PRINCIPLES AND DOCTRINES THE SAME AS CHRIST TAUGHT

He has given to the Church of Jesus Christ of Latter-day Saints in these days the same authority and principles and has empowered it to perform the same work which he instructed his apostles and disciples to perform in former times, namely, to go into all the world and preach the gospel to every creature. It is the same doctrine, without any change. The Savior commanded his disciples to go forth and depend not upon themselves, but upon the Lord, and he promised that he would feed and clothe them and take care of them. In other words, they were not to ask: "Is there a salary connected with it? How much are we going to get?" In the olden time, as you read in the scriptures, he said nothing of salary, but on the contrary, his instructions were that they should go without purse or scrip, and depend upon the Lord.

THE SAME DOCTRINE

The same doctrine is preached today by the Church of Jesus Christ; and as we heard from President Grant this morning, over 2,500 of our missionaries are out in the world today, doing that very work and doing it in the very same way. They maintain themselves, they depend upon their own efforts. The Church does not hire them. There is no hiring in the Church of Jesus Christ of Latter-day Saints, in that sense. It is true that when a man is asked to devote the whole of his time to Church work, he must be supplied with sufficient to live on. The people among whom the elders labor in the missions of the world usually take care of them where they can. If they cannot, and converts or friends cannot assist them, then these men are expected to furnish the means themselves and make that much of a sacrifice for preaching and teaching and delivering this wonderful message to the world.

THE WORK IS DONE WITHOUT PAY

Here at home our bishops are called to act as fathers to the people in their wards. Are they paid any salaries? No. It is true that they are allowed a little, the general average of which amounts to 50 cents a day, for taking care of the tithes and for being responsible for the money, but not for presiding over the ward, and not for administering in the authority of the priesthood. It is given for the special work he performs as bishop—that of taking in the tithes, looking after the hay, the butter, the eggs, or whatever is turned in on tithing. For this particular work a meagre allowance is made which amounts to about 50 cents a day per bishop; but no salary is paid to our bishops.

Then there are others, such as the men on this stand, and mission presidents also, who are called to devote their entire time to the Church. They have no time to look after temporal affairs of their own; they must work and go where they are sent. They are liable to be called to go to this mission or the other mission, even to the ends of the earth, any day, any hour, and they are expected to comply, and do comply. So they have no time to provide means for their families, or to speculate in this or the other. It is necessary, therefore, for the Church to provide for them. But even they do not receive "salaries," because a salary is what a man receives when he hires himself out. Over there in the office of the Short Line Railroad company, or in any of the big offices or stores, men are hired for certain amounts, and if they do well, the salary is increased. A man may go from one job to another, and do the best he can for his family and for himself, and that is all right; he is entitled to do it. That is working for hire, or for a salary. But could you get one of the mission presidents to leave the Church work and hire himself out for money? No. Could you hire any of these seventies, the presiding bishopric, the apostles, the presidency of the Church? Not one, not one. Of necessity, when a

man has not the means to support himself, the Church must support him, so that he can continue his work.

Such men as I have mentioned, therefore, who are devoting their entire time to the Church, receive an allowance, though a very meagre one in comparison to what is usually allowed men of that kind in other walks of life. There are men on this stand, and throughout the Church, who, by devoting their entire time to their own affairs, could double or treble or quadruple the small allowance that is given them by the Church for their support.

So I can safely say that in this Church, as in the primitive church, there is no hireling service. The same spirit of sacrifice that the Lord then required obtains now in his Church. Our parents sacrificed for this work in coming to this land and redeeming it from the desert it was. Our missionaries go out now and sacrifice. It is essentially a work of sacrifice. They give the best years of their lives for the work of the Lord without any thought of compensation. There is a continual stream of missionaries coming and going. What for? To deliver this message to the world, namely: that the Lord God of heaven—this same Jesus Christ of whom I have read who was crucified and put to death, and who obtained through the keys of the resurrection power over death and the grave; for he said: "I am the resurrection and the life"—has established the same kind of a Church in this day, and has restored the same gospel as was preached in his day; and he expects us to deliver that most important message.

THE MOST IMPORTANT THING FOR THE WORLD TO KNOW

Now let me tell you, my brethren and sisters, the most important thing for the world to know today is that God lives, and that Jesus is indeed the Christ, the Son of the living God, and that he has restored his work to the earth through the instrumentality of Joseph Smith the Prophet. The same doctrine of faith is here today that was in the primitive church. The same doctrine of repentance is here. The same doctrine of baptism by immersion for the remission of sins is here. The same doctrine of the laying on of hands for the reception of the Holy Ghost is here. The same power of the Holy Priesthood is here. The power of God unto salvation is here today in this Church as strong, as powerful, and as potent as it was in the days of Jesus Christ, when he dwelt here in the flesh. The same principles are advanced—love, patience, integrity, sacrifice, everything that makes for righteousness and the well-being of mankind. Every principle, every ideal, every thought that makes for the betterment and the salvation of mankind is here in the Church of Jesus Christ of Latter-day Saints today, as it was nineteen hundred years ago in the primitive church. And the beauty of it all is that you know it! You are not deceived.

THE CHURCH BUILT UPON THE ROCK OF REVELATION

We would be foolish to try to deceive ourselves. We know by

the same power that Peter knew; and what was that? "Whom do men say that I the Son of man am?" the Savior asked. And they said: "Some say thou art John the Baptist; some Elias; and others, Jeremias, or one of the prophets." The Savior said: "But whom say ye that I am?" Peter answered and said unto him: "Thou art the Christ, the Son of the Living God." And the Savior answered, "Blessed art thou, Simon Barjona: [as much as to say, it is a fine thing to have that testimony, that knowledge] for flesh and blood hath not revealed it unto thee, but my Father which is in heaven * * * * and upon this rock [this rock of revelation] I will build my Church; and the gates of hell shall not prevail against it."

We are built upon the same rock of revelation. We have the knowledge of God. The key to the knowledge of God is in this Church. The power of the Priesthood is here, the same power as formerly, to lead the people, and the people know it. It is written here in the Book of Doctrine and Covenants that it shall come to pass that God's people shall come to know who are the servants of the Lord, and who are not, and they shall judge all things, and so forth.

This individual testimony, this positive assurance which is given to every Latter-day Saint through revelation, by the power of the Holy Ghost, is the same testimony and spirit that our fathers and mothers received when they joined the Church in the old countries. And every man and woman in all the world may receive it if they only will. There is a challenge here in the last chapter of the Book of Mormon, which is to all people, that any man who, with real intent, not half believing, but believing fully, shall say in his heart: "Oh, God, show me thy way, thy truth, thy light, the right path, and I will follow it, no matter what its name is or how discredited it may be by the world," will receive in his heart a testimony, if he so ask of God.

FOR A TESTIMONY, GO TO THE LORD

So all we say to our friends, our neighbors, our brethren and sisters everywhere, is: Take it to the Lord. You need not take our word; go to the Lord in prayer, but in the true spirit of faith, for no other spirit will avail, and you have my word for it, and the word of ten thousand Latter-day Saints here assembled, that you will receive the same testimony, for the Lord does not fail.

My brethren and sisters, I rejoice in being permitted to labor in this great cause. I have been at it for more than sixty years, and more and more I see the splendor of it, the glory of it, the power of it, the strength, the salvation that is in it. I know it is true, it is of God. You cannot fail, my brethren and sisters, if you but put your trust in him. And if we have erred or done ought amiss, that blessed principle of repentance which he has implanted in his Church is here to save us if we will but correct our error, forsake evil, and cleave to that which is good.

Where can we find anything like it? Where else in all the world is

there such an organization. There is within it that power, that impelling force that brings you and me and Latter-day Saints everywhere, in joy, in gladness, in pleasure, to serve the Lord. It brings us to respect the Priesthood—the apostles, the bishops of the wards, the presidencies of stakes, each in his order and in his place, because the Lord has called them, by that same power and spirit that I have spoken of, namely, by the power of revelation. How are we to acquire that? If you will read the eighth section of the Doctrine and Covenants, the Lord tells you this, if you will pray about it:

“Behold, I will tell you in your mind and in your heart, by the Holy Ghost, which shall come upon you and which shall dwell in your heart.

“Now, behold, this is the spirit of revelation; behold, this is the spirit by which Moses brought the children of Israel through the Red Sea on dry ground.”

This is the spirit that he gave to all his ancient prophets and apostles.

I testify that this is the same spirit and influence that he gave to President Young in his ministry, and to every succeeding president. It is the spirit that he gives to President Grant today in his ministry, and he receives it in the same way, by prayer, by faith, by righteous living, by being worthy to receive it. That counts for a lot, I want to tell you. “Worthy art thou, O Lord,” it was said of him, “to sit on high.”

THE SPIRIT OF SACRIFICE IS THE SPIRIT OF THIS WORK

The president of the Church today gives us, by counsel, by advice, by the inspiration of the spirit, that admonition which is for our salvation. After the president talked this forenoon and after President Ivins' splendid discourse, I was going over all these items in my mind and I thought: “What sane man—I don't care what his religion is, or if he has no religion—what sane man anywhere could object to the teachings of these brethren?” Now put that question to yourselves, my brethren and sisters and friends. Were they not good, were they not wholesome, were they not for the betterment of mankind for the best that is in men, for good government, for good order, for good citizenship? The gospel of Jesus Christ is intended to make me a better husband, a better father, a better citizen, if I will only obey its laws.

Let us, my brethren and sisters be willing to sacrifice for the Lord, for his work. There is a great work yet to perform in all the world. As we have heard from the president, missionaries are called for from every quarter. We have had volunteers, and many who have been called, who have gone and have done a splendid work. I recall now one of them, and I am going to mention his name: Brother A. A. Hinckley. He wrote to the presidency sometime ago and said: “I see that there has been a call for missionaries to go out for six months.” And he further said: “The Lord has blessed me very much, I ought to be very grateful, and I am very grateful;” and he went on to mention the blessings, for the spirit of gratitude was in his heart. “Now I am

willing to go, I am willing to stay, I am willing to do whatever you want me to do." With tears in my eyes, I listened as the president read that letter, and I thought, "God bless such a man."

THE SPIRIT OF SACRIFICE

There is the spirit of this work, there is the spirit that makes this thing go, that holds me and holds you—the real spirit of sacrifice. Willing to go on missions? Yes, anxious to go, to let everybody know that God has spoken, that we have the knowledge of God, the testimony of it, the same Christ our Lord that was crucified, whose resurrection the people in all the world are celebrating today. He has put into our hearts the knowledge that the greatest thing that we have to do and that his Church will forever have to do, so far as I know, is to proclaim this gospel, to spread this truth, to bring people into the same way of thinking, the same spirit and power that is in the priesthood and in the Church, the same happiness, the same joy, the same blessing, the same salvation. That is the greatest work that is before you and me, and we ought to be anxiously engaged in such a work, and not wait until we are commanded in all things; for he that waits until he is commanded, and does nothing until he is commanded, the same is a slothful servant and unworthy.

MAY THE LORD GLORIFY HIS WORK

I pray, my brethren and sisters, that the Lord will magnify and glorify his work. We can't do it; but he will do it through us,—through you, through me, and men and women like you and me; for it is his work. It is by his power, as President Grant read to you, in that greeting this morning. It is the Lord we say who has done it. As stated in the Holy Bible (Psalm 100): "It is he that hath made us, and not we ourselves," so it is he that hath made this work and brought it to pass, and put the power and the spirit in it, which no man can do; but with that spirit in us we can conquer the world for righteousness, for peace on earth, good will toward all men, which I humbly pray he will hasten, in his time, through Jesus Christ. Amen.

Following the sermon by President Nibley, the choir and congregation sang, "The Spirit of God like a fire is burning."

ELDER ORSON F. WHITNEY

APROPOS OF EASTER DAY: "WE STAND FOR AN INDIVIDUAL TESTIMONY OF THE DIVINITY OF JESUS CHRIST"

The adoption by the Mutual Improvement Associations of this their latest slogan was most opportune. For it comes at a time when the question of Christ's divinity is being widely agitated. Someone has wittily said that the automobile is fast resolving the

human race into two great classes—the quick and the dead. Even so, though in quite another way, the controversy over the divinity or non-divinity of Jesus of Nazareth is dividing the Christian world into two opposing militant camps—the Fundamentalists and the Modernists, so-called.

FUNDAMENTALISTS VS MODERNISTS

The Fundamentalists, with whom I class myself and all Latter-day Saints, in a general way, are those who adhere to the old and established belief that Jesus Christ was the very Son of God, born of a virgin mother; that he was the author of the resurrection, the giver of eternal life, and withal a worker of miracles. We verily believe that he walked upon water, turned water into wine, healed the sick, cast out devils, gave sight to the blind, caused the lame to walk, and did many other mighty and marvelous works, all by virtue of the divine power within him.

The Modernists, who regard themselves as advanced thinkers, as the intellectually “quick,” while their opponents are the spiritually “dead,” look upon Jesus as a good and great man, the wisest and noblest teacher that the world has ever known. But they scout the idea of his being a miracle-worker, or the author and giver of eternal life. They do not positively deny that he could have worked a miracle, had he been so minded; they are simply not convinced that he could or did. This I believe is a fair statement of their position.

Many years ago, when I was a ward bishop in this city, a Primary Association conference was held one Sunday evening in the ward chapel. One of the sisters, gathering the little tots around her on the stand, told them the story of Jesus feeding the multitude in the miraculous manner set forth in the New Testament. Going home that night, one of the mothers, anxious to impress the lesson upon the mind of her little son, asked him certain questions concerning it. “What did Sister Blank tell us this evening?” The boy replied: “She told us how the Savior fed the people.” How many people?” “Five thousand.” “And what did he feed them with?” “Five loaves of bread and two fishes.” “Well, now,” said the mother, “how do you suppose he could do that?” The little fellow mused a moment, and then blurted out: “Well, I don’t believe those in the middle got any.”

He was a Modernist. He did not believe in miracles. He did not realize that it was by divine power that this marvelous deed was done. His child mind could not allow for the difference—the vast difference between the omnipotence of Almighty God and the puny strength of mortal man. And that’s the trouble with many grown up children at the present time.

They who doubt the divinity of Jesus Christ can hardly be expected to believe in the wonderful works wrought by him. But

they who accept him as the Son of God can accept his miracles also, the problem resolving itself into a simple question of cause and effect.

"NATURAL SUPERNATURALISM"

Men say that they do not believe in miracles because they are contrary to the laws of nature. "What are the laws of Nature?" asks Carlyle, and answers his own question thus:

"To me perhaps the rising of one from the dead were no violation of these laws, but a confirmation, if some far deeper law, now first penetrated into, and by spiritual force, even as the rest have all been, were brought to bear on us with its material force.

"'But is it not the deepest law of Nature that she be constant?' cries an illuminated class. 'Is not the machine of the universe fixt to move by unalterable rules?' Probable enough, good friends * * * And now of you, too, I make the old inquiry: What those same unalterable rules, forming the complete statute book of Nature, may possibly be?

"'They stand written in our works of science,' say you; 'in the accumulated record of man's experience.' Was man with his experience present at the creation, then, to see how it all went on? Have any deepest scientific individuals yet dived down to the foundations of the universe, and gauged everything there? Did the Maker take them into his counsel, that they read his ground-plan of the incomprehensible All, and can say, This stands marked therein, and no more than this? Alas, not in any wise!

"To the minnow, every cranny and pebble and quality and accident of its little native creek may have become familiar; but does the minnow understand the ocean tides and periodic currents, the trade winds and monsoons and moon's eclipses, by all of which the condition of its little creek is regulated, and may, from time to time (unmiraculously enough) be quite upset and reversed? Such a minnow is man; his creek this planet earth; his ocean the immeasurable All; his monsoons and periodic currents the mysterious force of Providence through aeons of aeons."—*Sartor Resartus*.

MIRACLES, THE FRUITS OF FAITH

I need but add to this masterly philosophic defense, that it were indeed a pitiful begging of the question for any one to say: Because I cannot do a certain thing, therefore it cannot be done; I cannot work a miracle, consequently no miracle was ever wrought. Miracles are the fruits of faith. Nobody claims that unbelief can perform them.

Time will not permit me to pursue this subject further, nor is it necessary that I should do so. Before sitting down, however, I would like to touch upon another topic, suggested by Carlyle's pointed question: "Was man present at the Creation?"

WHEN MORNING STARS SANG TOGETHER

A similar question was once put to a righteous man named Job, whom God answered "out of the whirlwind," saying: "Where wast thou when I laid the foundations of the earth? declare if thou hast understanding * * * When the morning stars sang together and all the sons of God shouted for joy?" (Job 38:1-7.)

Job does not seem to have answered the question. Perhaps he did not have sufficient "understanding," and, unlike the "illuminated class" mentioned, would not assume to know what he did not know. But another righteous man named Abraham, who lived four centuries before the time of Job, had virtually answered that question; and his answer slept for two thousand years in the wrappings of a mummy in the catacombs of Egypt, awaiting the hour when Joseph Smith would give to the world his translation of the Book of Abraham. Therein the Father of the Faithful says:

ABRAHAM AND PRE-EXISTENCE

"Now the Lord had shown unto me, Abraham, the intelligences that were organized before the world was; and among all these there were many of the noble and great ones;

"And God saw these souls that they were good, and he stood in the midst of them, and he said: These I will make my rulers; for he stood among those that were spirits, and he saw that they were good; and he said unto me: Abraham, thou art one of them; thou wast chosen before thou wast born.

"And there stood one among them that was like unto God, and he said unto those who were with him: We will go down, for there is space there, and we will take of these materials, and we will make an earth whereon these may dwell;

"And we will prove them herewith, to see if they will do all things whatsoever the Lord their God shall command them;

"And they who keep their first estate shall be added upon; and they who keep not their first estate shall not have glory in the same kingdom with those who keep their first estate; and they who keep their second estate shall have glory added upon their heads forever and ever." (Abraham 3:22-26.)

How majestic! How sublime! And how wonderfully comprehensive! Surely the Book of Abraham bears testimony to its own divine origin. The sublimity of its doctrines and the spirit accompanying them are proof positive that they came right down from heaven.

BISHOP SPALDING AND THE SPEAKER

I bear in mind a conversation that I had with the late Bishop Franklin S. Spalding, of the Episcopal Church, whose untimely accidental death some years ago we all deeply deplored. He had attacked the Book of Abraham in a published commentary, and was

answered by a number of our brethren through the press. Soon afterwards I met the Bishop, with whom I was quite well acquainted, and he said to me: "Why have *you* not answered me?" "I have," was my reply; "I have been answering you all over the country, but it hasn't gotten into the papers." "Oh, indeed, and what have you been saying?" he inquired. "I have been saying this:

" 'Truth is truth, where'er 'tis found,
On Christian or on heathen ground.'

"And whether it be taken from an ancient hill in North America, as was the Book of Mormon; or from the catacombs of Egypt, as was the Book of Abraham, if it's true, it's true, no matter who translated it, or how many supposed flaws appear in the translation. The character of the content and the spirit that goes along with it, determines better than all else its truth, its authenticity. We know Shakespeare's writings by the very sound of them—they have the Shakespearean ring. Literary experts can tell the difference between those writings and all others. We recognize Milton's poetry by the Miltonic ring; the poetry of Byron and Tennyson by the Byronic or Tennysonian ring. Then, if God speaks, why should it not have a Godlike ring, something that no man can counterfeit, nor any but a spiritual expert fully appreciate?"

Bishop Spalding agreed with me. Not as to the Book of Abraham, but as to the best way of testing any book. "I am one with you," he said, "in the belief that the highest evidence of the truth of any work is the spirit that it breathes and the wisdom that it inculcates." "Then," said I, "this Book of Abraham needs no defense from me, nor from anyone else. It speaks for itself; it defends itself. By the majesty of its language, by the sublimity of its teachings and by the Spirit that permeates them, it proclaims itself divine."

A GRAMMATICAL ERROR

Prior to that time I had a conversation with another would-be censor of our sacred books. He accosted me on the street with the question: "Bishop Whitney, do you believe the Book of Mormon to be the word of God?" "I certainly do," said I. "Well, can't God speak grammatically?" "Of course he can." "Then why was this grammatical error left in the Book of Mormon?"—and he quoted it. "Do you really want to know?" "Yes," he said. "Well, I think that was left there just to keep you out of the Church."

He seemed surprised: "Doesn't God want me in his Church?" "No," I said; "he only wants honest seekers after truth; and if you think more of a grammatical error than you do of your soul's salvation, you are not fit for the kingdom of heaven, and the Lord doesn't want you."

He was astonished. It was something he hadn't thought of. He felt very much as Goliath did when the stone sank into his forehead—such a thing had never entered his head before.

THE CREATION TWO-FOLD

Back now to the Book of Abraham: "And then the Lord said, Let us go down. And they went down at the beginning, and they, that is the Gods, organized and formed the heavens and the earth."

The creation was two-fold, firstly, spiritual; secondly, temporal. All divine creations have a spirit, even the trees and the flowers. In other words, they are souls, spirit and body combined. A learned man who was a chemist set himself to the task of making a grain of wheat, in imitation of one produced by the God of nature. Taking such a grain, he separated it into its component parts, finding that there was so much lime, so much silica, so much of this element and that, in its composition. Then, taking just such proportions of each element, he brought them together by his chemical skill and created a grain of wheat, so exactly similar to the natural grain, that the eye could not detect the difference. But there was a difference—a vast difference. He planted the two grains, and the one that God made sprang up, while the one that man made stayed down. God's wheat grain had a spirit; the other had none.

"There is a spirit in man, and the inspiration of the Almighty giveth it understanding." There is a spirit in all of our Father's creations. They were made "for a wise and glorious purpose," and will be perpetuated in the great hereafter. The poet Byron, in a cynical epitaph on the monument of his favorite dog, wrote: "Denied in heaven the soul he held on earth." But "Mormonism" teaches no such doctrine. Joseph Smith declared that not only the human race, but the lower orders of the animal creation were designed for eternal felicity. And John the Revelator teaches the same doctrine in the sublime symbolism of the Apocalypse.

PURPOSES OF EARTH LIFE

This earth was created, not out of nothing, as antiquated theology asserts; but out of eternal spirit and eternal element; and it is but one of millions like it that have been created, peopled and redeemed by the same All-wise God, who has placed his children here, primarily to give their spirits bodies, that they might become souls, capable of endless increase and advancement; also that it might be seen whether they would do all that the Lord requires at their hands.

We are here for education and development, through joy and sorrow, through smiles and tears, through pleasure and pain, bitter and sweet, light and darkness, enduring the vicissitudes

and contrasts of mortal life, that we may become wise and gain a glorious experience. And if we now walk by faith, as we once walked by sight, and keep this second estate as we kept the first, or spirit estate (and were "added upon" for so doing), we shall reap the promised reward and "have glory added upon our heads forever and ever."

CARLYLE ANSWERED

Yes, Carlyle, man *was* present at the creation—but not with his mortal experience, nor yet with his mortal blindness. With clear, unclouded vision we looked on while the foundations of the earth were laid; and it was because we could see past the gloom to the glory that lay beyond, that "the morning stars sang together, and all the sons of God shouted for joy."

ELDER DAVID O. McKAY

"Wherefore of these men * * * must one be ordained to be a witness with us of his resurrection."

THE GREATEST OF ALL MIRACLES

The greatest of all miracles is being celebrated by the Christian world today in the world-wide festival called Easter. Elder Whitney has referred to the reasonableness of the miracles of Jesus Christ. I say the greatest of all miracles is his resurrection from the dead; professed followers of the risen Lord are celebrating, in form at least, this great miracle. We have heard today that many people reject the reality of the resurrection of the Lord. They believe, or profess to believe, in his teachings, but do not believe in the immaculate conception, nor in his literal resurrection from the grave; yet, this latter fact was the very foundation of the early Christian church. The passage I have just read in your hearing is contained in the first chapter of Acts, and is accepted as being the testimony of Peter, the chief apostle on the occasion when the eleven had met to choose one to take the place of Judas Iscariot. It always interests me to study about the class of men that surrounded the apostles at that time, from whom the apostles chose this special witness. They were men who had been "witnesses" of the resurrection. Only such a one was considered eligible and worthy to be chosen one of the Twelve Apostles. I read further:

"This Jesus hath God raised up, whereof we all are witnesses.

"Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear."

Peter then continues:

"Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know:

"Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain:

"Whom God hath raised up, having loosed the pains of death."

THE REALITY OF THE RESURRECTION OF JESUS CHRIST

There seems to have been no question about the reality of Christ's resurrection in Peter's mind when he spoke to the very men, some of whom at least, had been witnesses of Jesus' death. Prior to this, as I have said, Peter had declared to the eleven that "we must choose from among those who are such witnesses, one who will stand by us as eye witness of the Lord's resurrection." There is no doubt, so far as the first chapter and the second chapter of Acts are concerned that the resurrection of Jesus Christ was a reality. No Christian can read it without being convinced that these early apostles, were firmly convinced that the resurrection of the Lord was real. Jesus their Lord was as real to them after his resurrection as he had been prior to his crucifixion, a man among them, though divine.

Later another man testified to the same thing. He was Paul, known as Saul of Tarsus. In his early life Saul did not believe that Jesus Christ had risen from the dead. When he was sitting at the feet of Gamaliel, studying the philosophy of the times, he undoubtedly would have ridiculed the idea. To that extent, Paul was a modernist in every sense of the word. Just before his conversion he not only ridiculed the idea, but secured papers that authorized him to punish all who did believe in the resurrection of Christ, and yet Paul was a Pharisee, the members of which sect believed in the doctrine of the resurrection. However, there came a wonderful change in this persecutor's life. This same Jesus who had been crucified and who had risen from the dead, appeared to Paul when he was on his way to Damascus with papers in his pocket to arrest the saints who dwelt in that old city.

"Saul, Saul, why persecutest thou me?" said the voice. "Who art thou, Lord?" "I am Jesus whom thou persecutest. It is hard for thee to kick against the pricks." "What wouldst thou have me do?" "Arise and go into the city, and it shall be told thee what thou must do." Later Paul wrote that testimony, and we have it today as the oldest authentic written record testifying to the literal resurrection of the Lord. That oldest written testimony is not the one I have just read in Acts, it is not found in Matthew, the first book in the New Testament, it is not in Mark nor Luke nor John, but the first epistle to the Corinthians. If you will turn there to that epistle you will find a wonderful array of testimony to the reality of the resurrection of Jesus Christ. In the Fifteenth Chapter I read the following:

"For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures;

"And that he was buried, and that he rose again the third day according to the scriptures:

"And that he was seen of Cephas, then of the twelve;

"After that, he was seen of above five thousand brethren at once; of whom the greater part remain unto this present, but some are fallen asleep.

"After that, he was seen of James; then of all the apostles.

"And last of all he was seen of me also, as of one born out of due time.

"For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God."

WITNESSES TO THE RESURRECTION

Some may say: "If we knew that these testimonies were the direct testimonies of these men, then we should give full credence to them." "But," say the critics, "we do not know that Peter's testimony as recorded in Acts is as he gave it, because he did not write the Acts of the Apostles." True, but we do know that Paul and Luke and Mark and other writers of the New Testament did communicate with Peter as the chief of the apostles. We do know from this authentic record from which I have read that Paul communed with some of these five hundred men, at least our inference that he did is justifiable. He watched them so closely that when one of those eye-witnesses died he evidently took note of it as much as to say: "There is another of the eye witnesses to the resurrected Lord gone to the other side." What else can you read in that phrase, "but some have fallen asleep?" Mark, Luke and Paul conversed with Peter. We have that testimony from Paul's own writings; and what would be the nature of their conversation? "Peter," Paul would say, "did you really see the resurrected Lord?" Peter's answer was affirmative, because here Paul says: "He was seen of Cephas" or Peter. Paul in another place says: "I conversed with James," who was then presiding over the branch in Jerusalem. There can be no doubt that Paul would say: "James, did you see the risen Lord?" James' answer is found in the fifteenth chapter of Corinthians.

What can we do if we cannot accept such irrefutable evidence? To me their testimonies mean but one thing, and that is that Jesus Christ who was born of the Virgin Mary, who preached the gospel after his own name, who sought the lost ones, whose life as we know it, even from the fragmentary accounts thereof, is an inspiration and has been an inspiration to millions, for two thousand years, who was crucified in ignominy and who was buried; that this same Jesus Christ arose from the grave literally, and that the early Christian church was founded upon that divine fact.

THE GREAT AND COMFORTING MESSAGE

Marvelous miracle it is! but oh, what a message to your soul and to mine! If he, Lord and Savior, conquered death after having taken upon himself mortality, then we have the divine assurance that our spirits shall transcend that thing which we call death. We have the assurance that our loved ones who have gone before, now live, for death cannot touch the offspring of God, the spirit which is divine. That is the message.

As was stated here on another occasion, we have witnesses nearer to our day than Peter, Mark and Paul and the others. This vast congregation is assembled on this Easter day because of witnesses in this dispensation, of the reality of Christ's resurrection, and the integrity of these men is unquestioned, too, by all honest persons who have studied the characters of these witnesses. Those who misunderstand it are those who in ignorance or through wilfulness desire so to do.

A LATTER-DAY WITNESS

The latter-day witness is this: that Jesus Christ, the resurrected Lord, appeared by the side of his eternal Father who introduced him in this dispensation as follows:

"This is my beloved Son, hear him;" As the Christian church in the meridian of time was founded upon the reality of the living Christ,—not merely upon the teachings of the Great Teacher—so the Church of Jesus Christ in this age was founded upon the reality of Christ's existence and upon the reality of his appearance in this dispensation to the earnest seeking boy, Joseph Smith.

OTHER CORROBORATIVE WITNESSES

Other witnesses corroborate the testimony of the reality of Christ's appearing, and also to the reality of the appearing of resurrected beings, which confirms the reality of the resurrection from the dead. Christ's personality, as his divinity, persisted after death. This being true, then God is beyond all doubt a resurrected personal being.

"It is the eye of faith that sees the broad horizons, the color and the gleam. Religion standing on the known experience of the race, makes one bold and glorious affirmation. She asserts that this power that makes for truth, for beauty and for goodness is not less personal than we." [And that is the declaration of the Church of Jesus Christ, that he is not less personal than we, and that his Father, the eternal Father, is a personal God.] "This leap of faith is justified because God cannot be less than the greatest of his works, the cause must be adequate to the effect. When, therefore, we call God personal, we have interpreted him by the loftiest symbol we have. He may be infinitely more. He cannot be less. When we call God a spirit, we use the clearest lens we have to look at the infinite. As Herbert Spencer has well said: 'The choice is not between a personal God and something lower, but between God and something higher.'"

So wrote Charles Dinsmore of Yale.

WHERE THE L. D. S. CHURCH STANDS ON THE QUESTION

So, the Latter-day Saints declare to the world that God is a personal God, not just a power, and force, he is that and more. He is all that because of his divine and eternal personality, and the Church stands on the reality of the resurrection of our Lord and Savior, Jesus Christ.

AN APPEAL TO THE YOUTH OF THE CHURCH

Fellowworkers, young men of Israel, standing on that platform, having in our hearts the testimony that Christ lives, and that this is

his Church, I ask you how can we turn an indifferent ear to the appeal made this morning by the President of our Church to defend, to honor the laws of our land, to labor by example and by precept to establish in all our communities, a determination to keep the communities pure from the contaminating influences of alcoholic beverages and tobacco. I should like to see the application of this testimony, the reality of Christ's resurrection and belief on his gospel, made manifest in a high moral and spiritual condition that would radiate righteousness from the individual lives and the communities of those who make that profession. Latter-day Saints, a message was given this morning in an appeal to sustain the Eighteenth amendment to the Constitution of the United States, and I hope we shall never hear of officers in the stakes or in wards, nor of young men, nor young women who are led astray by the propaganda that is now being spread over this country with the avowed intention to bring about a modification of the prohibition law. If you have the testimony of Jesus Christ, if you know that the principles he has revealed are true, then you will obey the Word of Wisdom, and also stand by the prohibition laws of this country. Knowing as I do that the gospel of Jesus Christ is true, I pray God to help me and mine and my friends to be true to those principles, which we all know Christ will be pleased to have us incorporate in our lives. Amtn.

ELDER JOSEPH FIELDING SMITH

I will read a verse or two from the fifth chapter of the Gospel according to St. John:

"For the Father loveth the Son, and sheweth him all things that himself doeth; and he will shew him greater works than these, that ye may marvel.

"For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will.

"For the Father judgeth no man, but hath committed all judgment unto the Son:

"That all men should honor the Son, even as they honor the Father.

"He that honoreth not the Son honoreth not the Father which hath sent him.

"Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life."

CHRIST THE FIRST FRUITS OF THE RESURRECTION

During this conference we have had presented the evidence from the scriptures that Jesus Christ arose from the dead and was the first fruits of the resurrection. The witnesses of this wonderful occurrence cannot be impeached. In this day the tendency of the religious world is away from this fundamental truth, and ministers and teachers are denying that Jesus is the Christ, the Only Begotten Son of God. I have read this passage to show that the Savior taught that no man can testify of God and reject his Son; and that no man can deny that Jesus Christ is the Re-

deemer of the world and believe in the Father who sent him. We must honor the Father through the Son, and he who rejects the Son and denies the power of the resurrection knows not God. Again the Savior said:

"He that believeth on the Son hath everlasting life, and he that believeth not the Son shall not see life, but the wrath of God abideth on him."

This does not mean that those who reject the Son shall not come forth in the resurrection, for all shall be raised from the dead, but the unbeliever shall not partake of eternal life in the kingdom of God where dwell the Father and the Son. It is, however, the purpose of the Father to extend the power of the resurrection to all men, through the atonement of the Son, and thus give immortality to all his children. The fact remains, however, that we cannot be in fellowship with God and not accept the Sonship of Jesus Christ and believe in his power to redeem us from the grave. Therefore all who reject the authority of the Son have the wrath of God abiding on them.

WHY THE RESURRECTION?

At this point the question arises in my mind: Why the resurrection? That it is a fact we know, that is, we who are Latter-day Saints, for the Lord has revealed it unto us, and the scriptures on this truth are clear. We know that Christ appeared to his disciples after his resurrection and they have testified of his appearance unto them. Now, why should there be a resurrection and the promise made that all men shall come forth from their graves? A great many people believe that the mortal body has served its purpose in this life and will not come forth from the dead, but that the spirit rises to dwell with God. Then why did Jesus Christ come into the world to die? Was it because the plan that the Father had arranged in the beginning had been frustrated, or destroyed, through the fall of man? Adam had a body before death came upon him and his fall was a part of the great plan of man's salvation. Mortality, and consequently death is due to the fall, and Jesus Christ came into the world to make reparation and to give man, through the resurrection, immortality and eternal life. In the Book of Mormon we are informed that man partakes of mortality that he may obtain experiences that could not come to him in any other way, and that through his obedience to the gospel of Jesus Christ, which is based on the infinite sacrifice of the Son of God, he may obtain salvation and exaltation in the presence of the Father and the Son.

Surely the Lord understood the end from the beginning, and it was perfectly understood in the councils in the heavens before the world was made, that Jesus Christ was to come into this world to die and thus repair a broken law and again restore life to man-

kind that they might have it more abundantly. Peter testifies of this in the following words:

"Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers;

"But with the precious blood of Christ, as of a lamb without blemish and without spot:

"Who verily was foreordained before the foundation of the world, but was manifest in these last times for you."

So Peter has testified that Christ was called and foreordained to come into the world to bring to pass the resurrection and the redemption of man through the shedding of his blood; and this is according to a plan devised before the foundation of the world was laid. Moreover, the Lord, speaking to John on the Isle of Patmos, says:

"Worthy is the Lamb that was slain to receive power, and riches and wisdom, and strength, and honor, and glory and blessing."

Then again in the same vision it is written:

"And it was given unto him (the beast) to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations.

"And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world."

By these scriptures we are informed that Christ was chosen before man was on earth to make atonement for death and sin in this world and thus give to man immortal life through the resurrection. This doctrine was fully understood by the prophets of old. The Redeemer, himself, while walking along the road with his two disciples after his resurrection instructed them in these things, as follows:

"And he said unto them, O fools and slow of heart to believe all that the prophets have spoken:

"Ought not Christ to have suffered these things, and to enter into his glory?"

"And beginning with Moses and the Prophets, he expounded to them in all the scriptures the things concerning himself."

EXISTENCE IN MORTALITY MOST IMPORTANT

After this conversation he met with the eleven apostles and again repeated these prophecies and later sent his disciples forth as witnesses to testify of him in all the world.

When men deny the resurrection of Christ and the coming forth from their graves of all mankind, it is a confession on their part that they are ignorant of the work of the Lord regarding the destiny of man. Our existence in mortality is most important. It is not accidental. It was never intended that we should pass through this life without coming in contact with sin, without temptation, without mortality. Adam was sent into the world to perform a mission including the bringing to pass these very things

that we in the mortal state might obtain experiences by coming in contact with all the vicissitudes of mortal life. In this way we receive an education that could not be obtained in any other way. So mortality came through the will of God, and through the fall of man death has passed upon all men. Through the atonement of Jesus Christ life is restored again and death is overcome and destroyed. Immortality and eternal life constitute the great work of the Father and the last enemy to be destroyed, we are informed, is death. When Christ has destroyed death by bringing to pass the resurrection of all mankind from the grave, he will have finished his work and then he will deliver up the kingdom to his Father.

MAN'S RESURRECTION ASSURED

These bodies which we have received are not to be laid away in the grave never to be taken up again. Those who believe such a doctrine have no understanding of the work of salvation. These bodies were given us that the spirit might dwell in them, and after passing through this mortal life, and death, they will be brought forth in the resurrection, spirit and body inseparably united—*"Never to be divided"*—and in this condition the righteous shall receive a fulness of joy. Those who have not been righteous and have failed to heed the counsels of God shall then receive such rewards as they are entitled to receive according to their works, but even they shall die no more the temporal death.

The great work of the Lord is to bless all men and to do by them the very best that he can; but our Father in heaven is governed by law, as his children are subject to law, and he, therefore, will measure out to each man that which he is entitled to receive according to his works.

Without these bodies a spirit could not be made perfect, for it is incomplete. The body without the spirit is dead. It takes both the spirit and the body to constitute a perfect soul. We came here to this earth to obtain the greatest boon that could be given, physical bodies to clothe our spirits. The punishment of Satan and his angels is that they were denied the privilege of mortal existence in bodies of flesh and bones because of their rebellion. The spirit of man, clothed in a tabernacle of flesh and bones, as Jesus Christ was after his resurrection, will have power through obedience to the laws of the gospel to advance in righteousness, truth, wisdom and power, to the fulness, and thus become a son of God.

So, we see, our lives here in the flesh, where we endure all the ills and the joys of mortality is not accidental, but a part of the great plan of eternal progression according to the decrees of our Father in heaven before this world came into being. Here we are proving ourselves through our free agency for a place in eternity. If we are faithful and live in keeping with the laws that govern in

the kingdom of God, accepting the mission of our Lord, Jesus Christ, the Redeemer of all mankind from the grave, and, on condition of our repentance, our Redeemer from our individual sins, we shall be counted worthy of a place in the Celestial Kingdom of God.

May we as Latter-day Saints be faithful in the discharge of all obligations, commandments and principles that pertain to our salvation, that we may obtain these great blessings which are promised by the Father, through his Only Begotten Son, and which cannot be received only through obedience, I pray, in the name of Jesus Christ, our Lord. Amen.

PRESIDENT HEBER J. GRANT

We have received somewhat more than seventy telephone calls since the meeting started, announcing that people are listening in at various places. I received one from a nephew-in-law of mine, Edward W. Spencer, of Evanston, in which he said: "I got every word of your opening address over the radio."

I remember being ridiculed because I believed in the Book of Mormon, because an alleged absolute impossibility was recorded in that book, namely that the Savior's words were heard all over the land. I remember saying to the professor (I was a young, unmarried man at the time), that I believed in a God who could arrange, if he saw fit to do so, that the words of Jesus Christ could be heard all over the world. I remember reading recently of a man who heard a song nine thousand miles over the radio. He was in a house with the doors closed, and the song was sung in a house or station with the doors closed, nine thousand miles away. Thank the Lord for faith as a boy, in the truths that are being demonstrated, which were miracles beyond all belief in early days! Thank the Lord for the testimony of Joseph Smith and Sidney Rigdon:

"And now, after the many testimonies which have been given of him, this is the testimony, last of all, which we give of him: That he lives!

"For we saw him, even on the right hand of God; and we heard the voice bearing record that he is the Only Begotten of the Father—

"That by him, and through him, and of him, the worlds are and were created, and the inhabitants thereof are begotten sons and daughters unto God."

Following the announcement of the general Priesthood meeting to be held in the Tabernacle on Monday evening at 7 o'clock; the Sunday School Union conference meeting to be held at 7 o'clock on Sunday evening; and the special Priesthood meeting to be held Wednesday morning, April 7, the choir sang the "Hallelujah Chorus."

Prayer was offered by Elder Charles E. Rowan, Jr., president of the Garfield stake of Zion.

The conference adjourned until Monday morning, at 10 o'clock, April 5.

FIRST OVERFLOW MEETING

An overflow meeting of the conference was held in the Assembly Hall at 10 o'clock a. m., Sunday, April 4, 1926.

Elder J. Golden Kimball, of the First Council of Seventy, presided.

The combined choirs of Murray First ward and Mill Creek ward, of the Cottonwood stake, W. F. Robinson directing, Tracy Y. Cannon at the organ, provided the music.

The choir sang the anthem, "Come, dearest Lord, descend and dwell."

The opening prayer was offered by Elder Nicholas G. Smith, bishop of the Seventeenth ward, Salt Lake City.

The choir sang, "In our Redeemer's name."

ELDER J. GOLDEN KIMBALL

Of the First Council of Seventy

As I approached the door of the Tabernacle this morning, though I had ample time if I could have gotten in, I was caught in a jam and I could not get one way or the other; and finally I heard my name announced by President Grant. I was to take charge of the meeting in the Assembly Hall. I did not take time to find out who was appointed with me; my difficulty was to get out. You know, sometimes you cannot get in and other times you cannot get out; that was my case his morning. So I rushed over here, but was somewhat disturbed, as it is a little unusual for me to preside over any of our general conference assemblies. Brethren and sisters, I do not know much, but what I do know, I know well; I am a well-trained soldier; I have been laboring in the Church under the direction of the general authorities for over 35 years; I have seen a whole council of the Twelve fill their missions and pass over, and still live, and I know from my missionary experience in the world and at home, that we are the servants of the living God; that we hold divine authority; that every member in this Church, from the least unto the greatest, is entitled to revelation and inspiration and the spirit of prophecy for his own guidance. If it is otherwise, the only answer we have is that since the Holy Ghost was conferred upon you by the laying on of hands, you have not had faith and kept the commandments of God. That is the inspiration that gives life to this Church, and as long as the members of this Church, together with the general authorities, are under the inspiration of Almighty God, there is no use of being non-plussed or overcome, for God will put it into our mouths what to do, what to say, and will guide and lead us into all truth. I thought I would like to say that to you good people. Several of the brethren named by President Heber J. Grant to speak at this meeting have failed to receive word of their appointment. Up until now only three of us have arrived. But we are here, and we are dependent upon the Lord to guide

and direct us. I would like to ask you good people if you are in the habit, in our assemblies and places of worship, of offering a few words of prayer in your heart for those who are to speak to us? Very few know just who is going to be appointed; and I am a believer that our people are very careless about those things and place the whole responsibility upon the speaker. My experience has been that there is a great responsibility resting upon the Saints, and that we need to call in the wanderings of our minds and centralize them upon God the Father and upon his Son Jesus Christ, in behalf of God's servants—not only to pray for them, but to ask God to give them inspiration, so that they will open their mouths and use the talent which the Lord God has given every one of us. I am getting somewhat timid myself, because once in a while I make a mistake. But if God ever created a man, aside from the Savior, who has not made any mistakes, I would like to have him pointed out. We make mistakes, hence, when we speak in the name of the Lord and when we prophesy, we need the Spirit of God.

I saw an old gentleman yesterday whom I met way down in Arizona, years and years ago, when our people were in poverty and were about to disorganize the stake, because everything had gone to pieces for the time being; and he said, "Brother Kimball, I want to call your attention to something that happened years ago. You were in the little one-horse town, as I called it then, with the presidency of the stake, and you were there alone representing the brethren of the Church." The presidency of the stake presented the name of a man to be bishop of that ward. I said to them, "That bishop will not remain long." "Well," they said, "Brother Kimball, whom would you choose?" "Well, if I were choosing, I would choose that fellow over there sitting on the end of the seat; he will make you a good bishop." But they put the first man in, and he did not hold out two years, and afterwards they put in the other man, whom I suggested, and he is one of the best bishops they have had. I merely speak of this to impress you that God can inspire his servants, and they can prophesy and it will come true.

Now, brethren, pray in your hearts; you need not make any to-do about it, but ask the Lord to inspire his servants to say things that will answer the questions and doubts that are creeping into the hearts of God's people; for doubt and uncertainty is creeping into the hearts of a number of our people. I want to say to you, in the name of Israel's God, that if we do not live the right life and keep that light burning in our hearts as a living fire, so that you may know always that Jesus is the Christ, we may lose that knowledge on the morrow or during the year—if we are careless and indifferent. My father said before he died, and kept saying, "O the test, the test, the test; who will be able to stand?" He came to his home on the Kimball block at the south door, where my mother lived, and where I was born, and said, "O the test, the test, the test; who will be able to stand?" It was but a very

short time after repeating this statement that he was stricken with paralysis and never spoke a word afterward. My mother said, "Brother Kimball what is the test?" and he said, "I don't know, but only those who know that Jesus is the Christ will be able stand."

Now, brethren, you can judge yourselves. Do not bother about me. Be concerned about yourselves, and I will get along the best way I can. If I do not make it, there is no reason why you should not; and if I can make it, anybody can make it. That is my personal idea. I do not know whether that is an encouragement to you or not.

ELDER JAMES H. ROBINSON

President of the South Davis Stake

I feel very humble, my brethren and sisters, and very much dependent upon our heavenly Father. This is the first time in my life that I have been called upon to address the people of God in one of our general conferences, and I can assure you that, while I feel very grateful for this opportunity, I feel very humble and very dependent upon our heavenly Father. I realize most fully that we are engaged in the work of our Father, the Creator of the heavens and the earth, and the Father of our spirits; and I know, too, that to speak to his people, who have listened to the servants of the Lord and obeyed the promptings of the spirit, who have embraced the faith and are endeavoring to carry out the work of our Father upon the earth—to feed you people—a man must be inspired of our Father. This is his work, and we know and understand the things of God only through the Spirit of our Father. It is not the elegant words spoken by masters of the English language, or the learning of men that can send that prompting and that inspiration and conviction to the hearts of God's people. It can only be sent there through the inspiration of our Father. And while I know, too, that we as individuals are not permitted to have inspiration or revelation for the Church, I know by experience that we are entitled to that revelation and that inspiration for our own guidance, and to help us in the discharge of all the duties and responsibilities that rest upon us. And if we are not in communion with that spirit, it is because our receiving instrument is out of tune; for our Father in heaven will never neglect his people, will never fail to do his part; and if I am not receiving the inspiration of the Father, it is because of some act in my life or some neglect, or something, that has gotten the instrument God has given to me in his Spirit out of tune with the sending instrument of our Father. Our Father has told us, through the Prophet Brigham Young, that every spirit is born pure into the earth, and it becomes contaminated only as the spirit is subject to the tabernacle of flesh in which it is encased; for our tabernacles are earthy, and made up of the earth and are subject to death. And just as our spirits are overcome by the weaknesses of that body, are we out of harmony with our Father.

I know that this work is true; I know that the Prophet Joseph Smith was indeed a prophet of God; and I know that the Savior is the Son of God; and that this work has been established in the earth in these last days never again to be thrown down or given to another people. And I realize, too, that simply to be a member of this Church does not mean exaltation; for just as surely as the Lord has given us our free agency, just so surely must we exercise that agency in the right direction. Joining this Church and doing nothing in it will not bring us salvation or exaltation; for the Lord has given us the plan, and he has given us the knowledge that he lives and that this is his work, and then he has left us to work out our own salvation. And we have a mighty responsibility resting upon us as Latter-day Saints; for we not only have to live the gospel at home, but it is our mission to take it to every nation of the earth. And when we consider the few Latter-day Saints that there are, compared with the numerous hosts of the whole world, we can understand to a small degree the responsibility that this is. When the beloved John was cast upon the isle of Patmos and he was permitted to look down through the stream of time; when he saw that angel flying through the midst of heaven having the everlasting gospel to preach to all the inhabitants of the earth, he saw our day, and we are living in fulfillment of that revelation that was given to John the divine, for that angel has flown from the midst of heaven, and has delivered this message to the inhabitants of this earth through the Prophet Joseph Smith. We are carrying out that vision and that prediction that was made by our beloved prophet when he saw these things.

I pray, my brethren and sisters, that we may be able to live up to all of the duties, obligations and responsibilities that rest upon us. We sometimes speak of its being our *duty* to do the things in this Church that we are called upon to do, but I take it that it is more of a *privilege*. We ought to assume it as one of the highest privileges in our lives that we are permitted to hold the Priesthood of the Son of God, that we are permitted to act in the name of our Father in heaven and to be his ambassadors upon the earth to carry out his work. This is a privilege of which we ought to be proud and glad to receive and glad to carry out in our lives. I pray that we may be loyal and devoted to this cause, spending our energies and efforts and all that we have and are in helping to establish God's work in the earth, I pray, in Jesus' name. Amen.

ELDER JOSEPH R. MURDOCK

President of the Wasatch Stake

My brethren and sisters: I certainly desire an interest in your faith and prayers, that the Spirit of the Lord may be with me

during the few minutes that I may stand before you. Of myself, I have always felt a great timidity in speaking on the things pertaining to the kingdom of heaven in the presence of my brethren and sisters, feeling my natural weakness. It is not because I dislike to meet with them and listen to the remarks of my brethren and sisters, but rather it is a timid feeling about attempting to address them. It is easier for me to listen to good things than it is to say them. But I have a testimony of the truth just the same. I had a little witness of that this morning. In our meeting of Religion Class officers, in one of the buildings near the Bishops' Building, I was very much pleased with the remarks of a young lady, who told us of her experience in training the boys, impressing upon us the necessity of doing individual work with the boys and girls and not with the people as a whole so much. I have felt that the same thing may apply to our older brethren, to our men and women, who necessarily, it seems, have to be encouraged individually; and the great truths and principles of the gospel which we have embraced give us an opportunity from time to time to explain, expound, encourage, and build up one another in the great work in which we are engaged.

She gave some very nice illustrations of her work, which time will not permit me to repeat further than to impress upon you, or those of you who were not present at that meeting in the Barrett Hall, that there is such a work going on in this Church as Religion Class work. I do not know how many of you have ever attended the Religion Class in the respective communities from which you have come, or how many of you encourage your boys and girls to attend, that they may get the spirit of this work early in life. I want to encourage you, if there are any who do not, that you take this up. It may seem to some to be the least important work, but I want to tell you that it is not least in the Wasatch stake of Zion. More than 90% of our boys and girls who attend the district schools are attending Religion Class; and in our seminary work, nearly that percentage of those in the high school attend our seminary and are instructed. And of that group, practically all of our missionaries from the Wasatch stake, numbering between twenty and thirty of the long-time missionaries, nearly 90%, are young men and young women who were in the seminary and were taught in the Religion Class. In the Religion Class the foundation was laid; they received their faith in the principles of the gospel, and such information as they should receive at the age when they attend. I do not know of any other work that has been of greater result and benefit in the Wasatch stake than the Religion Class work and the seminaries. I want to endorse most heartily the Religion Classes and to encourage the brethren and sisters in the respective communities to uphold the teachers, to recognize their work. It would not be amiss to say a

kindly word to those who are teaching your Religion Class in your respective wards and ask them how your boys and girls are getting along, whether they are truant or whether they are remaining for Religion Class.

It was told to us today that some parents thought their children were attending Religion Class, and when they received the report, they found they were not there half the time. Whose boys and girls are they, and what are they worth to us? Without our boys and girls, it would seem to me that we have accomplished practically nothing in the world. If we have permitted them to slip away from us and lose faith in the gospel and in Jesus Christ, in this great latter-day work, I would like to know what we have accomplished! We have made a living; may have accumulated wealth, which we do not take with us; but those of our loved ones are of the treasures of this earth which, if they are saved in the kingdom of heaven, thieves will not steal from us, moth and rust will not corrupt. They are the most important of all the treasures and of all the work that we may accomplish in this life. So I want to endorse with my full heart and support the work of Religion Class and seminary. It is no fifth wheel. It came in the due time of the Lord, when we needed that kind of instruction, and it should be carried out, and no doubt is in other stakes, if I got the spirit of that meeting this morning.

Another speaker, Brother Bennion, said he was reminded of a question that one of our noted authors, Elbert Hubbard, had proposed and answered. He asked, "Is a lady as good as a man?" and he answered, "She is, if she is." Our ladies are just as good as our men, if they do just as well in accomplishing the work to which they are assigned; and they have a most splendid opportunity in Religion Class work, because we have so many sisters who are school teachers. I am pleased to report that the school teachers in the Wasatch stake are not adverse to teaching Religion Class.

Attending the meetings on this occasion reminds me very much of a meeting I attended about fifty or sixty years ago as a boy upon this block. In a recent issue of the *Improvement Era* I read an article in which reference was made to the conversion, if you please, or the second conversion or bringing to these valleys, of Martin Harris, a witness to the Book of Mormon; how one of our elders found him in the world and brought encouraging words to him of the gospel and asked him why he left the Church. He said he did not leave the Church, but the Church left him, and I guess that was true. He remained in that country for a great many years, and finally through the encouraging words that were carried to him, he came to Zion. The thought occurs to me: How many are there of our brethren and sisters who are slack in their duties, probably negligent, doing nothing in the Church, as he had been doing for so many years, only bearing his testimony as one of the witnesses

to the Book of Mormon? Are there any other men of his age who need an encouraging word? Are there any of us who are willing to give it? Are we interested in their salvation? Next to our own immediate families, I do not know of anybody we are going to encounter in the next world who will bring to us the joy and satisfaction that our friends will bring, and especially those who have given us encouraging words in this life and who have helped us to set aside the cares of this world and turn our attention unto the things of heaven. I was particularly impressed with his testimony which I read in the *Era*, because it was my great pleasure, as a boy about ten years of age, to sit and listen to the testimony of Martin Harris, that an angel of the Lord showed him the records from which the Book of Mormon was translated and declared to him that they were true and were translated by the gift and power of God. It was a great encouragement to me at the time I heard it. It has been a great encouragement to me from the time I heard it up to the present time that this man, Martin Harris, was alive and testified in my presence on these grounds. I cannot remember which building it was in. But he testified that the angel of the Lord appeared to him.

Did the angel of the Lord appear to him? Undoubtedly he did. It was his testimony, and the testimony of those of his associates, that the angel of the Lord appeared to them, which carries to me the most convincing evidence that Joseph Smith actually saw the Father and the Son. If Martin Harris saw an angel of the Lord, and the angel testified to him that this book was translated by the power of God, then it is not unreasonable to suppose that Joseph Smith actually saw the Father and the Son. And how important that is in this day of skepticism, when even the Christian world is denying that God is a personal being and that Jesus Christ is his Son, that faith might not depart entirely from the earth, but that there might be those who still believe in the divinity of the mission of Jesus Christ and that he was divine; that God truly created us in his image; that we are his offspring, and that Jesus Christ is our elder brother; and that as he is, we may become.

To my mind it was a great encouragement to me as a boy, and I thank the Lord that I believed it, and that the Lord has given me a believing heart in the testimony of the brethren. I have never heard a brother speak from this stand, or any other in this Church, but my heart seemed to respond to the statements that he made and I believed them; and it has not hurt me. It has strengthened my faith in God and made life tolerable and desirable even in times of trouble. It has strengthened my faith that this life is not all of the mission which our Father in heaven has set for us. If God lives and Jesus Christ is the Son of God,

he was truly resurrected, though the Christian world today do not generally accept it.

I have listened to a most beautiful sermon—so far as words are concerned—in one of our picture shows here in Salt Lake. It was said that an able speaker was going to talk, and I attended to hear what he said. He told us nothing about the Father, because he did not know anything about him, his personality, nor even the image in which he is. He could not believe the Bible, that God created man in his own image. He told us nothing about Jesus Christ nor his resurrection, because he did not believe it himself, and he did not understand and did not know. But he made a most sympathetic appeal and a speech which brought tears to the eyes of many of those who were in the congregation, speaking of the great labors and work that had been accomplished in the great world war and of our great nation and its achievements. But he did not have the testimony that there ever was a resurrection, that Jesus Christ was resurrected from the dead. The world, even the Christian world—not as a whole, possibly, but individually—has denied that great accomplishment or work of our Father in heaven upon which, to my notion, all our hopes and faith are centered. If there be no resurrection, what will there be for us when we pass from this earth? Some may claim that we will still have an existence in the spirit world. "We will go back where we were before we came here," may be their argument, "as spirits, and be able to dwell on the top of a topless throne, or in the clouds of heaven; we will be retrogressive, going backwards instead of forward." But the Almighty intended that the spirit should be united with the body and assume the responsibilities of this life, which are many. We have all seen that we can take care of and accomplish the things in this life, learning of those things which we cannot learn so well in the eternal world, because the knowledge which we acquire in this world goes with us; and the memory of our first estate is taken from us, that we may be absolutely free to act, relying upon our own agency and doing what is in our hearts and what we desire to do. And if our hearts are inclined unto righteousness and we love the works of God more than we love evil, we will become righteous; and if we overcome evil with good and serve God and keep his commandments, it will be largely through our own efforts and desire and love of the truth. So without the resurrection, it would be retrogression, going back into the spirit world whence we came—which may possibly be the lot of some—but I trust it will not be the lot of the Latter-day Saints. I trust that we will go on, having received our bodies again, and become as the Savior was after his resurrection, when he said, "Handle me, for a spirit hath not flesh and bones as you see me have." He was handled, he was seen, after his resurrection, by many of his disciples, his apostles, and nearly five hundred on

another occasion, in this life; and then again upon this continent, with a body such as we expect to receive in the eternal world, and not as a spirit without a body.

May the Lord enable us to understand and appreciate the great blessings that we enjoy, and be able to grasp the encouraging things which he gives; the testimony of the prophets, of Joseph and Hyrum, and of those who have succeeded them in the presidency of the Church, in the visitation of those brethren and the testimony of the witnesses. And may faith grow in our hearts and a testimony of God and of his purposes; for it is impossible, says the prophet, for us to be saved in ignorance; we must grow and obtain understanding of the mind and of the purposes of the Lord and develop the mind which God has given us, which is the most wonderful part of the human soul. It is after the order of God, the eternal Father, and as no man can comprehend all that man can do or may do in their day, it appears to me that there are none of us who comprehend what we can do, how faithful we can be, how many testimonies of the gospel we may have and what may be our lot, even in this life, if we strive for it; or what shall be the blessings which God has in store for his faithful sons and daughters in the eternal world. May God enable us to strive and to continue to do his will and keep his commandments all the days of our lives, is my prayer, in the name of Jesus Christ, the risen Redeemer and our Savior. Amen.

ELDER NEWELL K. YOUNG

Of the L. D. S. University Faculty

I feel very keenly my unworthiness and lack of preparation. Pray with me that I may be blessed to respond to the call of the servants of the Lord to say something about the resurrection of the Christ.

First, I would tell you of the witnesses of that resurrection, the people to whom the Master appeared on that Sunday morning nearly 1900 years ago—for this is Easter Sunday, the anniversary of that great day.

But may I say a word of preface, that I would rather speak of Jesus Christ and his life, his self-sacrifice, his love, his manliness, his divinity, and of his death and resurrection than of any other theme in all the world. His death was voluntary, he gave his life, laid it down of himself, declaring that plainly, as found in the tenth chapter of John, in the sermon of the Good Shepherd. He had the power and authority from the Father to lay his life down and take it up. No man took it from him. I believe that I can say without error that in the last fifteen years I have scarcely had a waking hour, day or night, that my mind and thought and my heart have not turned for at least a minute or two to him, and many days I spend hours and hours thinking of

him. In these fifteen years I have lain awake much at night with bodily pain, and my thought of him, my communion with him—not to him—his communion with me, and the touch of his presence and Spirit, have turned hundreds of nights of pain and restlessness into benedictions and blessings to be remembered forever with gratitude and joy.

I should like first to speak of the facts or incidents connected with the resurrection, and then say something of its meaning and significance.

The first to see Jesus resurrected was Mary Magdalene, with whom he spoke and to whom he revealed himself. In her joy, she hastened to embrace or take hold of him, and he said, "Touch me not; for I am not yet ascended to my Father."

The second appearance was to a number of women, and as he spoke to them, he told them to tell his brethren that they should go into Galilee, and there they should see him. That ought to be a comfort to mothers and wives and women, that the first message of the risen Lord to his brethren was sent by these anxious, devoted, eager women, who were first to the tomb in memory and reverence of his pierced body.

During that day he appeared to two of the disciples who were walking from Jerusalem to Emmaus, and walked with them and conversed with them without their beholding or understanding who he was. They were astonished when he asked them what it was they were talking about as he approached, what the thing was that was in their hearts; and they asked if he was a stranger in Jerusalem. They thought no man could have been there these last days without knowing, and told him of his own crucifixion and of his own burial in the tomb, and that certain women had been there with two of the brethren, who were Peter and John, and found the tomb empty. And then they said, "But we trusted that it had been he which should have redeemed Israel."

That same day he appeared to ten of the apostles in an upper room, talked to them, ministered to them, let them see the nail prints in his hands and feet. Thonias was not with them; he was away. Judas, of course, had gone.

A week from that day he appeared to the eleven, including Thomas. In the mean time, Thomas had said, that he did not believe it. Thomas thought it was an illusion. Thomas thought their senses had deceived them. Thomas was a man who had to have, it seemed, the tangible evidence of the senses, and he said, "I shall not believe, except I see with my eyes and feel with my hands." When Jesus appeared, he said to Thomas, "Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing." And Thomas came and did so and dropped on his knees and said, "My Lord and my God." Then Jesus said, "Thomas because thou hast seen me, thou hast believed; blessed are they

that have not seen, and yet have believed." He does not say, "more blessed," though I think perhaps they are.

I am grateful with all my heart that it has been easy and natural for me to believe, but I do not want to be unsympathetic with men for whom it is not so easy. I want to have the patience that Jesus had and the willingness to give them all the evidence there may be.

After that he appeared to seven disciples, five, at least, of whom were apostles, these being Peter, James, and John, and Thomas and Nathanael of Cana in Galilee, at the Sea of Galilee, and ate with them. *He* had fish roasting on a fire of coals. They were fishing. That is the occasion on which he asked Peter three times if he loved him, and Peter answered, yes. And I do rejoice in the last time, when he almost seemed to question Peter's answer, that Peter could look him—the risen Christ, the Son of God in the face—and say, "You know I love you." Blessed is the man who can face those eyes that can see the secrets of the heart and yet say he loves or he believes! There were seven there.

He visited Peter alone, the Apostle Paul tells us. No one knows what took place in that meeting. I believe we are warranted in believing that no meeting after his resurrection, perhaps, was more vital.

We do know that his four brothers did not believe in him during his ministry, but he visited his brother James after the resurrection. That is also given to us by Paul. And James believed and later presided in the Church at Jerusalem, the Christian Church, Christ's Church, after his brother had departed, for many, many years, and is believed to be the author of the Epistle of James, a letter of advice and inspiration to the Hebrew Christians of that day. Here he wrote that piece of advice that sent our believing boy prophet into the woods to pray. This prayer opened the heavens for the Father and Son to come.

At a later meeting he visited five hundred men in a mountain in Galilee, almost all of whom were living when the Apostle Paul bore his testimony.

Some time after, he visited the eleven and some others; on the mountain, called Olivet, when he ascended in glory; and the witnesses from heaven said that as he ascended, in like manner should he come again.

At a later time, he visited Paul and called him to the ministry and started him out upon that great mission of his.

Then we must record the visit to the Nephites, when he came day after day. There is only time to mention this.

And then his visit to our own prophet, in our time, with his gracious, humbling, chastening ministry to us; for I do not know how you men of Israel feel, but if there is one time when I do not want to speak in a loud voice, if there is one time when I am chastened and when I am sobered, and when I am humbled, it is when I center

my consciousness on the fact that we are commissioned through the Priesthood to stand before him and for him in the midst of men. That is no testimony to bear lightly; that is no testimony to shout in thoughtlessness; it is a testimony full of awe, full of responsibility, and a testimony that should be borne in great reverence.

There is not time to say the word or two I meant to say about the significance and meaning of the resurrection, except this, that for the last year of his mortal life, or nearly that, he was trying to get his apostles to understand that his mission was not to set up an earthly kingdom. He was not to be a Jewish Caesar and set up the Jews to rule the world as Rome had ruled it. They could not understand it. We have evidence and plenty of it. After his death, Peter said, "I go a fishing." And the others said, "We also go with you." The two on the way to Emmaus revealed it; "We trusted that it had been he which should have redeemed Israel." When he was arrested, the brethren went to safety. He said, "Take me and let these go," and they went. They were in gloom; they were despondent; they had hoped it was the Christ; but to them the evidence that he was the Messiah was for him to establish a kingdom, with the Jews as kings. That is what they looked for; that is what their fathers had looked for; that is why they were so fearful, so despondent. But when he rose, when he came back to the Sea of Galilee, where Peter had gone to his nets—not for a day's vacation, not for an hour; if it had been that, he would not have fished all night. He went back to become a fisher of fish, because he was disappointed and thought, with his brethren on the way to Emmaus, that he was not what they had hoped he should be. When he arose, when he visited them, it was far more to them than the sign that one shall rise from the dead. They believed in the resurrection. It was far more to them than to know that their Master lived; it gave them the testimony, borne witness to, and made secure, by the gift and power of the Holy Ghost, that he was the very Christ, the Son of God. That was the great significance of it—not only that he lived but that he was what he had tried to get them to understand that he was; and borne testimony that he was. He was all they had hoped for, and a thousand times more, because he was Lord of life and King of kings, the Redeemer, the Savior, the Son of God, the Revelator of the Father.

On this Easter morning I am glad to remember these things with you; somehow I feel that every Easter morning, early, out of doors if I could, just as the sun rose, I should like to meet with a band of responsive men and women and spend an hour or two hours in memory of his rising. For that is what it means to us—not only that there is no death; not only that the grave lost its victory and death has been robbed of its sting; but also that he was and is the Christ, the Son of God, the Redeemer and the Savior, and that we are his brethren, children of our Father. I plead that in our wanting to know our Father we may approach him as Father. That is the only way to

know him. He is Father, and we are his children. I bear record here, in memory of my faithful mother, my father, my grandparents, my people—I bear record that I know that God lives and is our Father, caring for us, watching over us; that it is his work and his glory to bring to pass our immortality and eternal life, and that Jesus is the Christ, and we are commissioned to represent him, in helping in that work and that glory. May God help us to be true, I ask, and I leave with you my love, and pray our Father's love and blessing upon you, in the name of Jesus Christ. Amen.

The combined choirs sang, "An angel from on high."

ELDER ELIAS A. SMITH

Of the High Council of Liberty Stake

My brethren and sisters: If anyone ever needèd the sustaining power of our heavenly Father, I do at the present moment. I have had no intimation whatsoever that I would be called upon to stand before you this morning and speak to you a few moments regarding those things which are dear to my heart and to your hearts. I thank my heavenly Father daily that I was born of parents who, in the early days of the Church, embraced the gospel and remained faithful and true to the end of their days. Brother Kimball says his father impressed upon his family the saying, "Are we able to stand the test?" Are we able to endure? I think that is the vital question with all of us. I take it for granted that everyone here has a testimony of the divinity of this work. We absolutely believe that the Prophet Joseph Smith, in answer to his prayer, was visited by the Father and by the Son, and that he conversed with them face to face; and that they made known unto him that he was to be the instrument in their hands in the re-establishment of the Church of Jesus Christ here upon earth. If there is any one of us who doubts that fact, he cannot in any manner believe in what is termed "Mormonism." That is the foundation stone of this Church, the Prophet Joseph Smith's declaration that the Father and the Son did appear unto him, and made known unto him just what they expected him to do in the establishment of his Church here upon the earth. Neither you nor I can save any one except ourselves. It is our duty while we live upon earth to obtain and retain a testimony of the divinity of our heavenly Father, and unless we do have that testimony, we are always in danger of slipping and falling by the wayside. The gospel, as I understand it, is a gospel that we must live day by day—not Sunday nor Monday, but every day of the week—seeking and striving to the best of our abilities to store up knowledge and get information and better our lives, and to assist others to live in a way and manner that they may obtain a testimony and better their lives. None of us can be independent of the other; each one of us is dependent upon our brethren and sisters to live in a way and manner that is acceptable to our

heavenly Father. The biggest task I have on earth is to live in a manner that is satisfactory to me, and if I can do that, I know that I can satisfy my brethren and my sisters.

As Brother Kimball says, I am a member of the Liberty stake High Council. In that way I am endeavoring to do my duty. I believe it is incumbent upon all of us when we are asked to do a thing to do it to the best of our ability, whatever that task may be. A great many of us say that it is a *task*; possibly we should say, like Brother Robinson, that it is not only a task but a *privilege* to work in the Church in every way in which we are called. In doing that we get more out of it than any one else. We are the persons benefited, and receive added testimony to what we already have; as I know whenever I am called upon to do a duty and do it to the best of my ability, I am benefited; the Lord makes known to me his approval, if I have done it in a way that is acceptable to him. And I bear you my testimony, my brethren and sisters, that if we will perform our duties as members of this Church day by day, as the leaders of this Church expect us to do, living in a manner that those with whom we associate may say to one another, he is endeavoring to live his religion; he is endeavoring to be an honest, virtuous, truthful man; that we will get joy and satisfaction out of our labor. I pray my heavenly Father that he will bless me, that I may be able to live in that way and manner; and that he will bless you, and that each and every one of us may obtain a testimony of our Savior; that we may have that testimony burning in our hearts; that we may be Latter-day Saints wherever we go, upholding and sustaining those who are called to preside over us and endeavoring to do, to the best of our ability, what the Lord would have us do. May this be our lot, I pray in the name of Jesus. Amen.

ELDER J. GOLDEN KIMBALL

Of the First Council of Seventy

It may be considered unfortunate that some of our brethren who were appointed by President Grant failed to learn of their appointment and have not put in an appearance. Only three of us, as we are informed, have arrived—President Robinson, President Murdock, and myself. We appreciate the fact that we hold the Melchizedek Priesthood, and believe that whenever we are appointed by those having authority, we are fully qualified to perform every duty and responsibility to which we have been appointed. I have had some experience, along with my brethren in the Church, and while I may not have accomplished everything that I was appointed to do to the very best advantage, I desire to say to you that I have never been appointed to do a single thing in this Church but that, when I got the spirit of my appointment, I was qualified and fitted to assume that responsibility.

When I was an elder in the missionary field and was sent out in the woods—for that is about where we went in the years 1883-4; we

did not go in cities, they were not a safe place to go; we went to the woods, among the poor people, and preached the gospel, and we were sent forth without purse and without scrip—all it cost me to fill a mission was to get to my field of labor. I paid for that myself, and it was up to me to get back home as best I could. That is about all the money I had, with enough to buy a few clothes, and I remember they were rather poor. At one time I was up in the Blue Ridge mountains of Virginia, in the winter, with a straw hat and a duster on. It was not very suitable; it was not very warm. We could not wear overcoats; could not carry them in that country. All we carried was an umbrella. We never were at a loss to know what to do, my companion and I, when we had the spirit of our calling. We heard that voice—not very often, not as often as we should have done, but we heard it—behind us saying, "This is the way, walk ye in it, when ye turn to the right and when ye turn to the left." I stand before you as a witness for God that he never forsook us. I walked—and I am a very poor walker; I am not built for it—hundreds and hundreds of miles, and I never lay outdoors but twice, though I want to confess to you I hustled. There is nothing I dreaded worse than lying outside on the ground. I prayed, and my companion prayed, and then we got up and moved on. I guess we would have starved to death if we had kept praying and had not hustled; the Lord doesn't help people who do not hustle and move, after they pray, and do their duty.

Brethren, I want to read to you. I do not read very often except to myself. When I find a good idea—which is not very often, for very few of us do—I write it down. When you get an idea, write it down. That is what the Prophet Joseph tried to teach this people. When the Lord gives you a sudden idea, write it down, and then watch it; and if it comes from God, through his Spirit, it is inspiration; and when it comes true, that is revelation. Try to remember that. I am not going to read anything to you that has come to me, but I am going to read to you something that I have tried to make work—though I am not making very great progress. I have written it down partly because I have a poor memory, like my father. The Prophet Joseph Smith told father, when he tried to teach him grammar, "Heber, if you don't repeat that, I'll whip you." Father said, "Well, brother Joseph, you will have to whip me; I can't repeat it." Joseph said, "I would just as leave whip a child as you." The quotations I am about to read are such that I might repeat them a million times, or a multimillion times and never live up to them, and I am afraid some of us Latter-day Saints read a good deal, but do not think and put it into our every day life:

"He that seeketh the Lord early shall find him, and shall not be forsaken."

No wonder we are trying to teach our children. Some of us did not seek the Lord until we became old. It is a mighty good thing to begin early.

"The Lord is my shephcrd." Do you believe that? "The Lord

is my shepherd; I shall not want." Then why worry your head off for fear you will go to the poor house? But that is where some of you will go if you don't wake up. Because the Lord "tempers the wind to the shorn lamb." Haven't I just testified of that? In all my wanderings in the south, God led me to the doors of the honest in heart, and they fed me and gave me a place to lay my head. And that is what I am telling our elders, these young boys going on missions. I am trying, when I set them apart, to impress them that the Lord is their shepherd and they shall not want. One good mother stated that her son wrote her and said, "I have only \$3, and if you do not send me some money I will be licking the paste off the signboards." And the mother came to me somewhat disturbed and said: "Brother Kimball, what shall I do?" I said, "Let him lick paste for a while; he will find the Lord, but he never will with his pocket full of money." I have repeatedly told the "Mormon" elders that they never found God yet with their pockets full of money. I do not say that you do not have to have the money, but you do not worry much when you know where you are going to sleep and where you are going to eat. I know mighty well that I would not worry the Lord if I had a \$5 dollar bill in my pocket; I would go and get something to eat and have the agony over. I do not think the Lord respects a "Mormon" elder who will howl and whine around where he has money in his pocket and is hungry. If he does, he ought to starve; that is my doctrine.

"Come unto me, all ye that labor and are heavy laden." God knows that we have thousands in this Church who have labored and are weary. And there are thousands of people in this Church, mothers and old men, the best people God ever created, who never had a banquet or a chicken dinner in their lives unless they cooked it themselves. No wonder they get weary—they are made to feel they are no longer wanted. "Come unto me, all ye that labor and are heavy laden, and I will give you rest." And that is the only place you can get real rest.

"Cast your care upon him, for he careth for you." Can you believe that? That is what I am trying to believe—but I want to tell you I am having a hard time to believe what I read, and put it into practice. As I tell our missionaries, do not let doubt and fear creep into your hearts, for God never planted in one of his children a spirit of fear; it does not come from God; for when you have faith in God, you have no fear, you have no doubt; you *know*. But you will have trials and be tested; "you will eat the bread of adversity and drink the water of affliction." That is the only thing that will keep you humble. You have to knock some "Mormons" down every little while to keep them in the Church. It is too bad, but we as Latter-day Saints cannot be prospered without some of us getting arrogant and proud and forgetting God.

"I will strengthen thee," (I have quoted that over a thousand times) "yea, I will help thee, yea, I will uphold thee with the right hand of righteousness." Do you believe that?

"Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof." I have heard hundreds and hundreds of elders say, that applied to the twelve apostles in the days of Jesus Christ and did not apply to a "Mormon" elder, out preaching the gospel of Jesus Christ! Think not of the morrow! I remember a story of two elders wandering in the South without purse or scrip, and they came to a corn crib, and one of the elders said, "We will sleep there tonight," and he called that faith! It was, but it was a poor faith. Those boys wandered around and around and got lost, and traveled in a circle; and when darkness set in there was the corn crib, and the elder said, "There, I told you we would sleep in the corn crib." The Lord fulfilled his word, and it served him right. It is where he expected to sleep. "As your faith is, so shall it be unto you."

"As thy faith is"—I have it here, by the way—"so shall it be unto you."

"I will fear no evil, for thou art with me." "There shall no evil happen to the just." You have read those things a thousand times, and so have I; and then we never think of them. We are a good deal like Coue. Have you ever read Coue's book? When I was sick, I read it from lid to lid, and I went trotting around, saying: "Every day, in every way, I am getting better and better." Every morning when I got up I was worse and worse. What good did it do me? I did not believe it. But thousands of people, according to the story, have gotten over physical ailments—they call it mental—by repeating, "Every day and in every way, I am getting better and better." It did not do me a bit of good, because I did not make it work. And they say it only cures mental trouble. My experience is, my brethren and sisters, that a large per cent of our troubles are imaginary and not real. We get an imaginary trouble, and we cling to it like death, and won't let loose. So it is with scripture; of what use is it to continue to repeat these things if you do not believe them?

Here is another. "The God that I worship says unto me, 'I am with you always—'" I can find that in my blessing given to me by Elder Moses Thatcher. "Ask and it shall be given you, seek and ye shall find, knock and it shall be opened unto you."

The Prophet Joseph Smith, when but a boy, read this: "If any man lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering." Surely God reads our hearts; you cannot deceive God. You can deceive a bishop, sometimes, not all the time; you can deceive a president of a stake, not all the time; you may deceive the apostles of the Lord Jesus Christ, not all the time; but you cannot deceive God any of the time. And don't ever try it. His ways are not as man's ways; he is greater than sects or creeds or isms or fancies or the notions and caprices of men.

Brethren and sisters, the time is up. I have only gotten started.

Why don't you read these things and write them down, like our fathers and mothers did of old, and think about them, and make them work? And when you are sick, have faith and be healed. Christ never diagnosed a case in his life; Christ never asked a woman what was the matter; he never asked her what kind of a disease she had. I know as I know I live and breathe, although I may never feel its power, that when sick, authority has been vested in me, as I have seen people healed, not many, it is true, but some were healed as soon as I took my hands off their heads. Yet doctors have said that those diseases were incurable, but they have been healed nevertheless. They tell me that epileptic fits are incurable. I cannot cite you to many cases, but I can point you out a poor widow, who lived in the sagebrush, in Idaho, that came to me after a conference. The bishop of the ward, and I administered to that good old woman, and she never had a fit after. I can cite you to a poor old widow in the north country who had a cancer. She had fasted for three days, and came to the same conference, and something said to her, "That is the man." I do not think I amount to much, but we administered to that poor old widow, and God healed her. I have had splendid success with widows; especially, when they were in poverty! But I have never had any success with rich people. I do not know why. May be it is because they have little faith.

May the Lord bless you. Think of God. How many of us think of God thirty minutes out of twenty-four hours? There is not one out of five hundred that actually thinks of God and his Son Jesus Christ thirty minutes a day. I do; but the first thing I know, my mind wanders off on something else. My brethren and sisters, God bless you and be with us and help this people, I pray, in the name of Jesus Christ. Amen.

The choirs sang the anthem, "O grave, where is thy victory?"

The benediction was pronounced by Elder John W. Walker, of the High Council of the Ensign stake; and the meeting was adjourned until 2 o'clock p. m.

SECOND OVERFLOW MEETING

A second overflow meeting of the conference was held in the Assembly Hall at 2 o'clock p. m., Sunday, April 4, 1926.

Elder Rulon S. Wells, of the First Council of Seventy, presided.

Singing was furnished by the combined choirs of Murray First ward and Mill Creek ward, of Cottonwood stake; W. F. Robinson, director; Frank W. Asper at the organ.

The combined choirs sang "Author of faith."

Prayer was offered by Elder William J. Robinson.

The choir sang "Grant us peace, O Lord," Ada McDonald and Manasseh Smith singing the duet parts.

ELDER JOHN V. BLUTH

President of the North Weber Stake

In attending conference this morning, in the Tabernacle, viewing the large congregation gathered there, and knowing that they came from almost every nation under the sun, I could but reflect upon the words of our Savior in the promise given early in the history of the Church to the Prophet Joseph, wherein he said, "Behold a marvelous work is about to come forth among the children of men." I could but feel what a wondrous thing it was to see that Tabernacle filled with people from almost all nations of the earth and to know that they had heard the call of the Master; that they were of the honest in heart who had listened unto that call, who had forsaken that which was near and dear unto them in other lands—kindred, friends, wealth in many cases—and sacrificed for that which they believed to be true, and in various ways gathered unto the land of Zion, where they have reared their families under hardship, toil and struggle and sacrifice, and are watching the work of the Lord grow and prosper. I, myself, was born in far-off Stockholm, Sweden; taught a foreign tongue; trained then in what is now to me a foreign religion; trained in other customs than we have here. And the Lord, in fulfilment of the promise that he would bring about a marvelous work, called upon those who had already accepted the gospel to visit those lands; preach the gospel there, and bring the message of joy and gladness unto other hearts; and it fell to our lot to meet with those missionaries; to hear their story and testimony, and have our own hearts touched with that testimony; recognize its truth and have courage and faith enough to accept it and to come to these lands, unto these valleys. It is 52 years ago last month since I had the privilege of being initiated into the Church and Kingdom of God by baptism. In the experiences that have come to me since, the privilege of receiving the Priesthood, of using that Priesthood in various capacities, I have gained an understanding to some extent of what the Lord meant when he said that he would bring about a marvelous work in the earth. To think that this body of people we saw this morning; and that are there now gathered; those who are here; those who are out in the grounds listening; to think that they have a knowledge and a testimony for themselves that this is the work of the Lord—with no doubt whatever—a testimony from God that this work is divine; that all our ideas of the future can be resolved into the mere admonition, "live the laws of God that he has given unto you and all those mysteries will be solved." Give it time; serve the Lord, and we will know all that we desire to know; we will reach to all that our aspirations have sought for, and we will have eternal life in the Kingdom of God.

To me the having within our hearts of that testimony that

God lives; that Jesus is the Christ, his Son, our Redeemer; to know that we are his children; to be acquainted with our relationship with him, the purpose of our being here, where we came from, where we are going, and what lies before us in the way of possibility for advancement, growth, and eternal progress—to have a testimony of that kind—is the most glorious gift that our Father could give unto us; and once received, brethren and sisters, we ought to guard that testimony as the most sacred gift in his power to give unto us.

Can we lose that testimony? Yes. We may have the Spirit of the Lord bearing testimony to our souls that this is the truth; but if we will not live the laws by which that testimony can be retained, it will fade and grow weaker. We have experiences before us of those who have stood up and borne testimony to the goodness of God, to the divinity of this work, having a knowledge of it for themselves and how they received it, and who have gradually drifted away until it is only a mere memory that they did such a thing; the knowledge has passed away. And why? Because they have not treasured it. They have not kept it bright and fresh in their minds. They have not served the Lord. They have not given of their talents that God has given unto them; of their time and of their means and their thought and their strength. They have not given of it enough to retain a continuation of that testimony. In this very revelation, where the Lord said that he was to bring forth a marvelous work and a wonder, he added this: "Therefore, O ye that embark in the service of God, see that ye serve him with all your heart, might, mind, and strength that ye may stand blameless before God at the last day. Therefore, if ye have desires to serve God, ye are called to the work; for behold the field is white already to harvest; and lo, he that thrusteth in his sickle with his might, the same layeth up in store that he perisheth not, but bringeth salvation to his soul; and faith, hope, charity and love, with an eye single to the glory of God, qualify him for the work. Remember faith, virtue, knowledge, temperance, patience, brotherly kindness, godliness, charity, humility, diligence. Ask, and ye shall receive; knock, and it shall be opened unto you. Amen."

Those are the promises of our Father. To me the very thought of losing this wonderful individual testimony that God has given me—I dare not think of it! To have doubt come into my soul, where there is no assurance and knowledge and certainty, would unsettle all that I have so far been able to do in my life; and it would be the same to you, my brethren and sisters, if you permitted that to be done. Many of us neglect the opportunities offered unto us. We do not develop them. We receive the Priesthood and we do not magnify it; we do not honor and revere it and recognize that it is the power from God to act in his stead, that he

has selected those to whom he has given the Priesthood to be his helpers in accomplishing the great work that he has before him. He says, "My work and my glory is to bring to pass the immortality and eternal life of man," and he calls upon his children who have heard his voice, who have accepted it and yielded obedience to his commandments; he endows them with the Priesthood and power to be helpers and assistants unto him to accomplish that—he tells us that the worth of souls is great in his mind and he sends us out to seek for those souls; "for the field," as he says, "is already white to harvest, and he that thrusteth in his sickle with his might shall have store which perisheth not." In other words, he shall have the souls of men who have heard his message; who have had faith brought into their lives; who have yielded obedience to the commandments of God, and have accepted the truth and striven to shape their lives in harmony with the teachings of the gospel; and in so doing he has added unto himself a store that cannot perish but will live eternally, a blessing, benefit, joy and consolation unto himself. Our Father says that if you should labor, as it were, all the days of your lives, and bring but one soul unto him, how great shall be your joy with that soul in the kingdom of our Father. And if ye bring many souls unto him, behold how great shall be your joy. That is why the Priesthood is given unto us. What will our Father think if we do not use that Priesthood, when we neglect to use it; or if we do use it, if we do it for our own aggrandizement, the advancement of our own purposes, our own personal gain? When we do that, we dishonor it, and instead of being helpers in his cause and laying up a store that shall not perish, we forfeit our rights and our privileges; we are not helpful, we do not obey that second commandment of which President Grant spoke this morning, "Love thy neighbor as thyself." We are not worrying, many times, about our neighbor; whether he is prospering, advancing, walking the path of righteousness, or not; we are caring only for ourselves. Now, in the midst of that kind of a feeling, it is not conducive to a perpetuation of the individual testimony that God has given us. It begins to fade and weaken and finally it disappears from us.

I would say unto you, my brethren and sisters, as a message that I would like to give to all with whom I come in contact: Guard and treasure that individual testimony of the knowledge of the goodness of God. Why, think what it means! You are not afraid in your explorations; you can study any of the mysteries, branch out, seek to gain knowledge, investigate the things in science, go as far as you can; and yet there is no doubt in your mind. Whether you are able to solve the things that come before you; whether you are able to explain them, means nothing; but you have a testimony that this is the truth, and for that reason nothing

on the outside can take it away from you. Only that which is within ourselves can rob us of that testimony.

I have heard of brethren and quorums who are studying certain things, coming across certain passages, and having their faith weakened by the fact that they cannot harmonize certain things that they have read therein, certain things that they have heard. Many of them are carried away by alleged scientific principles, that make them feel that that which they discover in researches concerning this earth does not warrant the beliefs that they have held, and yet I have heard some of those bear testimony to the truth of the gospel. To my mind it seems almost impossible that such a thing could occur. If I know a thing, I know it. How can any one take that away from me? I might as well stand on the rock, dive into the ocean, get out beyond my depth, and then begin to doubt that I ever did stand on land, when I have an absolute knowledge in me that only a few moments before I dived from that rock into the water. If I am wise and have the strength, I swim back to the place from which I dived, and I am again on *terra firma*, on land. So it is in all our explorations, if we cannot understand them, all we need to do is swim back to that rock, our own individual testimony that God has given unto us and that we know is true. Having gotten back there secure again, we can start out, and we are strong on other explorations and thereby gather a little knowledge here and there, better knowledge, better understanding and interpretation of the things we read and discuss, and therefore strengthen our testimony instead of losing it.

Whatever you do, do not permit anything in your lives, either of sin or transgression, of error, of misinterpretation, idleness, indolence, of failure to accept opportunity, failure to respond to a call—do not let any of these causes step in and begin to weaken that testimony, but treasure it with the beauty of the knowledge that you know where you are going. There is no uncertainty. You know what is required of you, and all you need do is to live unto it, and your lives will be shaped in harmony with God's wishes, and eternal life and joy and glory and everlasting exaltation shall be yours.

May God bless us, that in our hearts we may have a desire for righteousness, live that which is noble and true and uplifting, and shun the things that are degrading and degenerating in character; live the law of the gospel, the law of the land, the law of our own being, and serve God with full purpose of heart. And remember, his glory and his advancement is our glory and advancement, and if we can go on with an eye single to his glory rather than to our own personal gains, joy and happiness will be ours everlastingly. May we be able to see this, get this portion of the philosophy of the gospel of Jesus Christ into our hearts,

and shape our lives in accordance with it! Then we will find that we are sloughing off a little vice here, a little evil habit there, a wrong thought; and we are replacing them with proper thoughts, habits, and ideas in harmony with the gospel, and with God; and we become naturally new men and new women, capable of carrying on God's work and serving him and being indeed his helpers in the accomplishment of his wonderful work. May it be our lot that we may retain these testimonies, in our hearts, live righteously all the days of our lives, and receive eternal life in God's celestial kingdom, is my prayer, in the name of Jesus Christ. Amen.

ELDER WILLIAM H. RICHARDS

President of the Malad Stake

We are told that "prayer is the soul's sincere desire, uttered or unexpressed; the motion of a hidden fire that trembles in the breast." If ever I experienced that in my life, my brethren and sisters, I experience it at this moment, for it is the earnest desire of my heart today that our Father in heaven will bless me, that I may be able at least to bear my testimony to the divinity of this great work in which we are engaged. I have enjoyed the remarks in this conference very much. I have enjoyed the remarks of the former speaker here this afternoon, in which he quoted the revelation which says, "Behold a great and marvelous work is about to come forth among the children of men." I have read that, time and time again, and I have wondered how the Prophet Joseph Smith, at the time he received that revelation and gave it out to the people, could have realized that a great and marvelous work was about to come forth, unless he was inspired by the influence of the Spirit of our Father in heaven. I feel with all my heart, my brethren and sisters, that the Prophet Joseph Smith was inspired to bring forth this great work. I believe that when our Father in heaven and his Son, Jesus Christ, appeared unto him, that they showed him the beauties and the marvelous work that was about to come forth through his instrumentality. There never has been a doubt in my mind with regard to his calling.

I have always believed and have always pictured it in my mind as being fact, whenever I have read the account of the visitation of our Father in heaven and his Son Jesus Christ to the Prophet Joseph Smith. There never has been a doubt in my mind with regard to that matter and the divinity of this work.

My brethren and sisters, I received a testimony in my young days that has never left me; and while I have been thrown into the company of men who have ridiculed the gospel, that ridicule has never had any effect upon my mind, because our Father in heaven gave me a testimony with regard to the divinity of this work. I was almost constantly with my father, a man who ac-

cepted the gospel in his native land of Wales. He left all that was near and dear to him, and came out to this country all alone, not a relative of any kind with him; came out here for the gospel's sake; and the testimonies that he bore to me on many and many occasions sank deep into my heart, and I believed with all my heart that he was telling me the truth, because I knew he was a truthful man. I knew that what he said was true, and he would relate the experiences that they had in the old world in the young days of the gospel, when people were possessed of evil spirits; and all of those things always had an interest for me; and while I was but sixteen years of age when he died, and was the only one of his family who happened to be present with him on that occasion—at the time of his death—out of nine of us in the family, I do not believe I shall ever forget, worlds without end, when a few minutes before his death he called me to his side. I knelt down by him, and he bore his testimony to the divinity of this great work. It had an impression upon me that has never left me and never will, worlds without end. I loved my father and knew he was a truthful man, and could not doubt the testimony which he bore to me upon his deathbed. He also gave me the charge that I should take that testimony back to my brothers and sisters. I have tried, in my weak way, to impress upon them the testimony as it was impressed upon me. I hope the day will never come that I forget his last testimony.

Since that time I have had some experience in this Church, and the Lord has been good to me and has blessed me with an individual testimony, that I can bear without fear of any one that I ever met in my life—and, as I stated, I have been thrown, upon many occasions, into rough company. I used to freight to Montana in early days and was thrown many a time into company that had no use for "Mormonism" in any way in the world; but I never met a man in my life that I could not look in the eye and say that I knew the gospel is true, whether he knew it or not. The Lord has blessed me to that extent that I have never feared, wherever I was, in bearing that testimony to the children of men, and I hope such a day will never come, because I know that there is nothing in connection with the gospel that we need to be ashamed of or for which we need to hang our heads in talking to anybody regarding it. Our town, Malad, has been a very much mixed town. Quite a large number of outsiders live with us. I have had to labor with them, have mixed with them upon many, many an occasion, but there has never been a time but I was willing to bear my testimony to them, and I believe that they respected me for it. I do not know of any of our Latter-day Saints who had more respect for me than the outsiders with whom I have labored in different ways, and this was exhibited when I was called to the position, that I occupy at the present time, of pres-

ident of the stake. Almost without an exception, those men called me by phone and said, "We knew who were going to be the president." Well, I had not thought of it myself, and as I told the brethren when they came up there, that they might just as well have taken a shotgun, taken me out in the field, and taken a shot at me; they would not have come any nearer to killing me. I love the work of the Lord, but for some cause or other it is a hard matter for me to preach the gospel. It is not, however, because of the fear of man or anything of that kind; it is a weakness of some kind that is within me. Some of the Reorganized people up our way make considerable capital out of President Young's having said on one occasion that he was "not a prophet nor the son of a prophet." I can truthfully say that I am not a preacher nor the son of a preacher. My father was a very weak man when it came to preaching the gospel standing on his feet; but when the opportunity came to him in social conversation around the fireside or anything of that kind, he was always ready and was able to defend the gospel, and always did it very creditably.

I pray God to bless us, my brethren and sisters, that we may give heed to all that may be said to us during this conference; that we may not be in the position that President Grant spoke of yesterday when he said that in nearly all the congregations that he attends, they sing, "We thank thee, O God, for a prophet"—with the postscript, "provided he does not advise us to do things that do not suit us." I hope that whenever we receive any advice from those of our brethren who are called to those important positions, that we will be ready and willing to accept it, although it may possibly not be according to our way of thinking at the time. We have to wait only a short time until the thing will be demonstrated to our perfect satisfaction that those called to such positions are called of God and have the inspiration of God, our heavenly Father, to advise us along that line.

I remember on many occasions hearing my father discuss the question of the personality of God to people who did not believe in a personal God. I remember the objection that they brought up. They would say that it would be impossible for a man put in the position that we believe God is, if he were a personal being, to know what is going on throughout his creations. My father used to say, "I feel that he has an organization or some way whereby he knows what is going on through all his creations." We have had to wait only a few years, brethren and sisters, before man has demonstrated that it is possible for us to hear people all around the earth, without any wires. The radio has demonstrated it and has demonstrated to my perfect satisfaction that our Father in heaven always has had some way, some means whereby he knows what is going on throughout all his creations. May God bless us, my brethren and sisters, that we may give heed to the

counsel given to us by our brethren, from time to time, because I know from my past experience that if we will heed, it will be for our benefit and that we will reap the benefits that we desire. May God bless us, I ask in the name of Jesus. Amen.

ELDER JOSEPH B. WHITE

President of the Hyrum Stake

I feel very keenly the responsibility that rests upon one who attempts to address a congregation of this size. In fact my heart has been beating very rapidly ever since President Grant announced that I would be one of the speakers this afternoon. To be Latter-day Saints means service. We must be prepared on all occasions to defend the gospel; to speak upon it whenever we are called. We sometimes feel that we have not anything to say, which may be true in some cases. I think as Latter-day Saints, we depend more upon the Spirit of the Lord to actuate our remarks than does any other denomination upon the face of the earth. I am very grateful for this. The Lord knows what is best to be said; what is best to be done. If we will act in accordance with the dictates of that spirit, we will not go wrong. Whatever we do will be for the advancement of this great work.

About five years ago, or a little more, I was called upon to preside over the Hyrum stake. I felt wholly incapable of performing that great work. But I want to bear testimony to you that this work is indeed a wonderful work, and if we will put forth the efforts necessary in order to carry the responsibility that is placed upon us, we will be able to accomplish this work. One of the greatest testimonies I have of the divinity of this work is the very rapid growth it has made since first established, through the prophet Joseph Smith, despite the great obstacles that confronted him, and by which the people have been confronted from that time up to the present. If it had not been for the help and work of the Lord, it would not have endured; nor advanced from six members to more than about five hundred thousand, the present population of the Church. President Grant gave a report this morning of the wonderful work that we are doing throughout the nations of the earth; of the spiritual growth and development of this Church. No greater privilege can come to a Latter-day Saint than to be called to perform a service in this Church. A short time ago I was checking upon the number of people in the wards and in the stake who are holding office, and I find that over 50% of the entire stake population hold offices in this Church. We know that in order to advance we must work. Success is dependent upon continuous work. We have an opportunity to work all the time, if we only will to do it, and the advancement that we would make in the future would be wonderful if 75% or 80% of those who held office in this Church would only respond to the calls that are made of them in a whole-hearted way and be absolutely dependable. We could not do otherwise than grow and flourish.

Our organization embraces all truth. It covers every good thing. The people of the nations, the people of the world today are seeking after organization. They find that it is necessary to organize in order to protect business, and to protect themselves in a social way, in order that men may succeed in any undertaking. We have this great organization, and we could apply it, if we desire, to any line of business, and I believe it would be effective. I do not think there is any other organization in a business way that would be quite as effective as this one.

I do not wish to continue my remarks, but I want to bear my testimony. I know this is the work of the Lord; and I know that if we will perform the duties of Latter-day Saints, we cannot but advance, gain knowledge, wisdom, and understanding; we cannot but be prosperous, if we will heed the instruction of those who preside over this Church. I pray that this may be our happy lot, and I ask it in the name of Jesus Christ. Amen.

The Metropolitan Singers, W. F. Robinson, director, sang two selections: (a) "Prayer Perfect;" (b) "Holy Art Thou."

ELDER THOMAS E. MCKAY

President of the Ogden Stake

One of the main reasons that we all so thoroughly enjoyed the chorus to which we have just listened is because of the almost perfect harmony of the voices. Not a discord did we hear. And I pray that the same harmony may continue in our midst during the time I shall stand before you; and to the end that this harmony may exist, and we may each be in tune with the Spirit of God, I trust that each one present will offer up silently a prayer that we may receive a message that will be of benefit to us. We are God's children. He lives; he is in very deed our Father. He loves us. He has a message for us because of his love. And I do pray, and I have continued to pray in my heart since President Grant announced this morning that I was to be one of the speakers, that I may be instrumental in the hands of our Father in saying something that will be of value to us.

I am grateful for my membership in this Church. I am grateful for the association of such men as our leaders. I am grateful for the association of you, my brethren and sisters, and for your loyalty to the Church. I am grateful for the loyalty of this Church to the Constitution of this great country of ours. And if there is one truth more than another that I should like to emphasize this afternoon, it is the necessity for this loyalty. An undivided and an unselfish loyalty is essential to success in any line; I do not care whether it is in a religious line, civic line, in business, or what not; to succeed one must be loyal. And I say again, I am thankful for the loyalty of the so-called "Mormon" people, to the laws of this country.

I often like to contemplate in connection with this theme of obedience, of loyalty, the experience of Samuel and Saul—Samuel the humble prophet of the Lord; Saul the great general, large in stature, we are told, broad-minded, a big man. Saul, as king of Israel, was called and told through the humble prophet, Samuel, to go into the cities of the Amalekites and destroy them—not to spare any. Saul gathered his armies together and in obedience to that command went among the Amalekites, but he did not carry out the instructions of the humble prophet entirely. He spared the king, Agag, and some of the fat cattle and sheep. “Why,” he thought, “of course, the prophet told me to destroy everything, but he does not know the conditions that exist here; if he did, perhaps he would not have told me to destroy everything. Why not spare these fat animals and take them back; offer sacrifices; make a showing?”

When the word came to Samuel the prophet, he was sad, we are told, and went out to meet Saul on the return of the victorious armies; and he asked Saul what it meant, this lowing of cattle and bleating of sheep. “Why,” Saul said, “I brought them back to offer sacrifice to the Lord.” And, O those wonderful words that Samuel gave utterance to, “Obedience is better than sacrifice, and to hearken than the fat of rams!”

There are Sauls in our midst today, perhaps, who think that in the wards they know more than the bishops. “The bishop is only a boy, only a young man. Others are here full of experience. They know better than the bishop what the ward needs.” No; you do not, brethren or sisters. The bishop, no matter how young he is, no matter how inexperienced he is, has been called and set apart by the authorities of God, our heavenly Father. It is our duty to give those in authority, whether bishop, president of the Relief Society, or Primary, the superintendent of the Sunday school, or the Young Men, or what not—it is our duty to give that officer undivided and unselfish loyalty, if we wish to succeed in this Church.

In the history of the Church, from the beginning, this truth is well illustrated. There were those in the days of the Prophet who knew more than he did, were better educated, had more experience, and were not in a position to give that undivided cooperation that was essential. And what became of them? So it was in the days of President Brigham Young. There were those who knew more than he did; he is not the man for the presidency of the Church, they said. But what happened to them? You can go on through the history of the Church. It is full of examples of those who were not big enough—I say big enough, to give undivided and unselfish loyalty.

To be loyal is the only safe course to pursue. What is true of the individual is true of the community, is true of the nation. We are told in one of our Articles of Faith that we believe in being subject to kings, presidents, rulers, and magistrates, in obeying, honoring, and

sustaining the law. There are some among us, I am sorry to say, who seem to be wavering at the present time with reference to honoring, obeying, and sustaining certain laws. "It is alright," they say, as one of the brethren quoted from President Grant, "to sustain those laws when they do not come in conflict with our business or with our appetites; otherwise they are not good for us!"

I am thankful, I repeat again, for the loyalty of the "Mormon" people in sustaining the prohibition law, and I am sorry that some, apparently, from what they say and from their actions, are wavering. Let us, as a people, be loyal in support of those laws. They are constitutional, have been so declared. And it is the safe course, as far as the people of this Church are concerned, to honor, sustain, and obey those laws, whether we like them or not. And I want to tell you that it is the safe course for this nation to follow. When individuals or a community or a nation select only those laws that suit them, and obey them and break those other laws, they are in a dangerous position. When a constitutional amendment prohibiting slavery was passed, there were those who were not ready to sustain and uphold that amendment, just as there are those now who are not ready and willing to uphold and sustain the Constitution of the United States. The Volstead act is a part now of the Constitution of this nation, and is so declared by a large majority of the people of this great nation, and it is the duty of this nation to uphold and honor and sustain the Constitution.

God help us, brethren and sisters, to be loyal, to be true, that we may succeed as individuals, as a community, and as a nation, is my prayer, in the name of Jesus Christ. Amen.

ELDER RULON S. WELLS

Of the First Council of Seventy

I feel sure that the Latter-day Saints who have assembled here this afternoon have been repaid a hundred fold in hearing the things that have been said. If we will hearken to the counsels that have been given in this conference, I am also sure that it will result in our happiness and exaltation.

A great deal has been said in regard to the testimony that we have of the divinity of this work and the divinity of the Lord Jesus Christ. The Young Men's and Young Women's Mutual Improvement Associations during the present year have had for their slogan, "We stand for an individual testimony of the divinity of Jesus Christ." In this great day and age of the world, when there is so much agnosticism and so much doubt and so much unbelief, it seems to me it is particularly fitting that emphasis shall be laid upon that great and important principle upon which we stand and for which we are laboring, that we may establish it among the children of men.

How are we going to obtain a testimony that Jesus is the Christ?

How may we know and have a testimony of it, that Joseph Smith is a prophet of God? At no time in all the history of the world has the Lord left his children without divine guidance, without some way of communicating to them and letting them know where they stand and what is necessary for them to do in order that they may come to the knowledge of God; because to know him and to know his Son, Jesus Christ, whom he hath sent into the world, is in very deed life eternal. It is highly important, then, that in the community that is enjoying a dispensation of God's providence, a community to whom have been committed the revelations of the Lord, the building up of the Church and kingdom of God here upon the earth, it is very necessary that every man, every woman, and every child shall know that this is the work of God; that Joseph Smith is a prophet whom God has raised up in the day and age in which we live to usher in his glorious dispensation. Do we know it?

A great many people have some very peculiar ideas in regard to the testimony which ought to be in the hearts of every one of them. What is the testimony of Jesus Christ? What is the testimony that Joseph Smith is a true prophet of God? What is the testimony that God lives? What is the testimony that enables us to say that Peter, James, and John were apostles of the Lord Jesus Christ, endowed with power from on high, and that they spake under the inspiration of the Spirit of God? How do we know these things? Let me tell you. There is only one way to know the things of God, and the Lord intends that his people shall receive that knowledge in his appointed way. There is only one way by which we may come to the knowledge of God; only one way in which we may know that Jesus is the Christ; only one way that we may know that Joseph Smith was a prophet sent of God, and it is within the reach of every member of this Church; and it is a shame unto them if they have not received it.

Have we obeyed the gospel of the Lord Jesus Christ; have we had faith in him; have we believed in him; and have we been repentant and turned away from our wrongdoing? Have we hearkened to the testimony and advice and counsel of the servants of God? Have we gone into the waters of baptism and received the remission of our sins? Have hands been laid upon us for the reception of the Holy Ghost? If we can answer these questions in the affirmative, every one of us can rise and say, "I know that this is the work of God, because I have received the gift of the Holy Ghost," through which, and through which alone, any man can know of the things of God.

What do you suppose this gift is for? Why do we receive it? O my brethren and sisters, we are living in a world of sin, of darkness, and of error, and the minds of the people are darkened regarding the things of God. Why? Because they have not obtained the gift of the Holy Ghost. That is the condition of the world at large. We have received it. There is nothing in all the world of more practical benefit

to those who enjoy it than the gift of the Holy Ghost. There is nothing more important to us in our lives than to have within us that wonderful gift. Every man that has the gift of the Holy Ghost, every woman, every boy and every girl who has the gift of the Holy Ghost and will keep it, just as sure as they live, they will be exalted in the celestial kingdom of God; and without it, no soul will ever obtain that salvation. And every one that has that gift knows that this is the work of God, for that is what the spirit within us knows. If we have it, then it is ours. Let the spirit speak within you, if you have received this wondrous gift, and I hope that all of you know that this is the work of God, for that is the office of the Spirit of God within you. If you do not, it is because your faith was not sincere, it is because you did not repent of sin and, therefore, you did not receive the remission of your sins, and consequently could not obtain that wonderful gift.

But we possess that spirit in varying degrees. It manifests itself variously among the children of men, brought out by the experiences of our lives and the opportunities that have come to us, wherein the spirit has had opportunity to manifest itself in our lives. Have we given that spirit opportunity? Practical, I say, is this thing, the operations of the Holy Ghost, but some have allowed it to sleep within them; and even in that early day Paul had to write to Timothy, who was really a valiant servant of God, but became, no doubt, a little neglectful. Paul said: "Stir up the gift of God which is within thee, which thou receivest by the laying on of my hands." That ought to be said to Latter-day Saints, if it is not awake and alive in them, bearing witness to the truth of this work. Then "stir up that gift within you," for you have the right to it.

If you have kept the gift of the Holy Ghost, you have done so by keeping the commandments and keeping yourself sweet and clean and unspotted from the sins of the world. But if you have committed sin and grieved the Spirit of God, it may have departed from you, and that is a terrible condition to be in.

Sometimes I have heard young men who were about to depart into the mission field get up in the congregation in their own ward and say that they did not know that this is the work of God, but they believed it; and they were going out! I dislike to hear a young man say that; I do not like to hear any Latter-day Saint say that. Do not say that. Why? Because you grieve the Spirit of God that is within you. You might as well say, "I haven't received the gift of the Holy Ghost," for that is exactly what it means when you say, "I haven't the testimony of the truth of this work." It is a confession that you haven't the gift of the Holy Ghost. The Spirit of God in you is continually crying out for utterance. Give it the opportunity, and when you do, you will find there will be a burning in your heart that will convince you that you speak the words of truth. You may not know

when you rise on your feet exactly what you are going to say, but give the Spirit a chance, it will declare the truth that this is the work of God, that God lives, that Jesus is the Christ and Joseph Smith is a prophet of God. That is what the Spirit wants to say to every child of God upon the face of the earth, because God knows that they need it.

What is the purpose of our receiving that wonderful gift, the gift of the Holy Ghost? As I stated before, we are living in a world of sin; we have a battle to fight against the powers of evil; we have the knowledge of good and evil, and God is continually striving with us by the power of his Holy Spirit. But while he is doing that, there are other powers in the world, endeavoring to destroy the souls of the children of men. That conflict did not begin here upon this earth. It began in heaven, before the foundations of this earth were laid, even in that primeval day that we sometimes read about, when "the morning stars sang together and all the sons of God shouted for joy." Why did they shout for joy? Because the proclamation was made that these, the children of God—you and I and all the inhabitants of the earth—standing in the presence of our Maker, should receive this earth-life experience, and thereby, with a knowledge of good and evil, work out our salvation with fear and trembling before the Lord and be brought back into his presence and exalted, clothed upon with immortality and eternal life. That was the program, and we shouted for joy, you and I and all the sons of God, as we were assembled upon that great occasion. It was necessary that the fall should take place; that Adam should introduce the race of mankind upon the earth; that the law should be broken and the penalty brought into the world, the penalty of death, that came into the world as a consequence of original sin.

But it meant an opportunity of development, of education, of growth of those qualities that are divine, to make us like our Maker, that we might become like him in very deed; for as we were told, our eyes were opened to the knowledge of good and evil. And Jesus was chosen. "Here am I," said he. And his offer was accepted. It was the offer of doing the work that the Father would have done, carrying out the divine will. It was a law that gave to all mankind their individual liberty, free agency, with the knowledge of good and evil, to choose between the two. That is what we obtained through the fall of Adam—the privilege of living here upon this earth, with this knowledge that we have, and with free agency, the right to exercise it; but with admonition to reject the evil and do the good, that we might inherit eternal life in the presence of God. That is what we are here for, and the conflict is still on. There was another one in that council that rebelled against God. He said, "O send me, here am I, too many will be lost in that plan of yours; too many will go astray; too many will be lost, for in the free exercise of their agency they will not do the right thing, many of them, and they will be lost. So

here am I, send me, and I will see to it that not one soul shall be lost. I will compel. This free agency will not do." Freedom was a law of heaven, but slavery and servitude was the plan of this son of the morning, Lucifer, for he it was who made that proposition. And he was rejected and cast down because of his rebellion against God and the plan of life and salvation, and with him fell one-third of the hosts of heaven. Fell where? Right down here upon this earth, where you and I are living. And we meet them every day. You meet them and so do I—Lucifer and his hordes, these that are endeavoring to lead mankind astray, away from the path of right, into that servitude where he will compel and dominate. That is the struggle that is on, and it is in everything that we do, because there is a right way and a wrong way to do everything, and when we elect to do it the right way, we are serving God and keeping his commandments; but when we do it the wrong way, we are yielding to the adversary. The great principle of refraining from sin is enjoined upon humanity, and we have daily need to practice that saving principle; but we are in conflict with a very formidable foe and their name is legion, Satan and all his hosts, endeavoring to gain the victory over us.

Now then, wherein comes the benefit of the gift of the Holy Ghost? Have you thought, or do you think that you can gain the victory over so formidable a foe without the help of God? I do not think so, not one of us. And the Lord does not think so, and he desires that you shall be properly upheld and supported in your endeavor to gain this victory, and he proposes to help you. How? By giving you the gift of the Holy Ghost, without which no man can gain the victory over evil. Have you engaged in that conflict? Hasn't the Lord come to your help? Has he not rescued you from the power of the adversary? If he has, it is because the Holy Spirit has been with you. Don't you know it? Isn't that the testimony of God's power to you?

How did you get the gift of the Holy Ghost? If you have it at all, you have received it because Peter, James, and John came and visited the Prophet Joseph Smith and laid their hands upon his head and ordained him to the Holy Melchizedek Priesthood. That is why you have it. There were some who had received the word of the Lord down in Samaria, but they had not received the gift of the Holy Ghost. They had been baptized with water. "Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John [those same men who came to Joseph] who, when they were come down, prayed for them, that they might receive the Holy Ghost: (for as yet he was fallen upon none of them: only they were baptized [with water.]) Then they laid their hands on them and they received the Holy Ghost." Acts 8. That is what happened. And if you have received that gift of the Holy Ghost, you have received it because those same apostles came to the Prophet Joseph Smith and laid their hands upon his head and conferred that

Holy Priesthood upon him, and gave him the power that on whomsoever he laid his hands he might receive that same gift. That is the way you got it, every one of us, either directly or indirectly, from that one source.

O, some people think they can get it without that. That is what Simon, the sorcerer thought. It was an outward demonstration there. It was even apparent to him, and when he saw that on whomsoever these apostles laid their hands he received the gift of the Holy Ghost, he came and offered them money, so that on whomsoever he might lay his hands, the same might also receive that gift. You remember the words of Peter, "Thy money perish with thee, for thou hast thought to buy the gift of God with money." O no, it cannot be obtained that way! It cannot be obtained except as God gives it to us. Through the restoration of the Priesthood, we have received these wonderful gifts, the gift of the Holy Ghost, practical in all of its phases, practical to all of us.

But it is a terrible thing to get the gift of the Holy Ghost and then lose it. We can only do that through transgression. If we have only kept ourselves clean, we have it still, if hands have been laid upon us in this Church; and we should stir up that gift until it is alive within us. It will manifest itself, if you will become active; if you will take your part; if you lift up your voice and cry repentance and labor for Zion. The Spirit will show itself within you, if you will declare the truths of heaven; you cannot but say that you know, and the Spirit does know it. It is a terrible thing to lose it, and that is what some people have done. I call attention to one historical instance of it. There was David, the shepherd king of Israel, a man after God's own heart. How the Lord loved that man! He was full of faith; said he, "The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters. He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake." That was the testimony of David. O how full and overflowing was he with that faith and confidence in God, in whom he believed to the bottom of his soul. But David sinned against God, and in the agony of his soul and in his repentant mood, he cried out to the Lord, "Create in me a clean heart, O God, and renew a right spirit within me. Cast me not away from thy presence; and take not thy holy Spirit from me." O, Latter-day Saints, it is a terrible thing to have it taken away. David obtained a promise before he died that the Lord would not leave his soul in hell, and I like to think that he will yet receive compensation for all that he has done in upbuilding the faith of mankind in those unstinted words of his wherein he expresses his devotion and faith in God.

It was practical in every way. Paul wrote to the Corinthian Saints—that is to Saints like yourselves, who had faith in God, had repented of their sins, had received the remission of their sins in the waters of

baptism and had received the gift of the Holy Ghost by the laying on of hands—and said unto them, “Know ye not that ye are the temple of God, and the Spirit of God dwelleth in you. If any man defile the temple of God, him shall God destroy, for the temple of God is holy, which temple ye are.” So might we say to Latter-day Saints, “Know ye not that ye are the temples of God, and the Spirit of God dwelleth in you?” Are you not conscious of that, Latter-day Saints? We can realize it. Do not defile that temple, for it is holy. Do not transgress the laws of God, and you will keep the gift of the Holy Ghost; and as long as you do, that is the testimony of the truth of this work, and the only way to have a testimony. What we may not know through the gift of the Holy Ghost is hardly worth knowing. “Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit; for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of a man which is in him? Even so the things of God knoweth no man but the Spirit of God.”

If we have the Spirit of God, then, and then only, can we know the things of God. So let us cultivate the gift of the Holy Ghost that we received by the laying on of hands, for he will lead us back into the presence of God. He is the Comforter, the teacher, the educator, our tutor, our monitor, our daily companion. If we will only so live that we may enjoy his sweet presence, it will enlighten our minds, enlarge our understanding, fill us with wisdom and knowledge and understanding, that we may know the things of God by his holy Spirit, and without it we cannot come to that knowledge.

I rejoice this afternoon in the testimony that I have that this is true, that it is a reality, it is God's way of helping his children to gain victory over evil. The difference between us and the world at large consists, then, primarily in this thing. There are many good people in the world, just as good perhaps as we are. We are sending our missionaries out to them. Why? That they may take unto the inhabitants of the earth, our brothers and sisters who know not the truth, the glad tidings that they, too, may receive the same joys that we have, that they may receive the gift of the Holy Ghost. That is the difference between the world and us. If they can only secure the gift of the Holy Ghost, it will enable them to work out their salvation and bring them back into the presence of God. But there is only one way to get it, and Latter-day Saints know what that way is. And so we send our missionaries out with that message to tell unto the inhabitants of the earth, that they, too, may receive that priceless gift, and be enabled to overcome this world of sin, and eventually be saved and exalted in the celestial kingdom of God.

May the Lord help us to appreciate, then, what it means to have the gift of the Holy Ghost, and let us not say, as long as we have

this gift, that we do not know that this is the work of God. I have heard it sometimes said, "Oh, you want to be very careful about saying what you know." Very true, that may be so; but let me tell you, it is sometimes more dangerous in telling them that you do not know; for then you give the adversary a hold upon you. Do not fall into that danger, because when you say that, you merely indicate that you are not in possession of the gift of the Holy Ghost. Develop it then within you, and as you labor in the ministry, as you labor in advocating the truth, as you labor in bringing men and women to a knowledge of it, and in perfecting your own lives and overcoming your own weaknesses, by the power and influence of that Holy Spirit, you will grow in the knowledge of God, and your testimony will grow day by day; it will burn in your hearts and you will know it beyond all shadow of doubt. That is the office of the Spirit of God, the gift of the Holy Ghost. May we then prize it above all things, and so live that we may always enjoy his sweet companionship, I humbly pray, in the name of Jesus Christ. Amen.

An anthem was sung by the choir, "God is our refuge and strength."

The benediction was pronounced by Elder David R. Lyon of the Ensign stake. The meeting adjourned.

SECOND DAY

MORNING SESSION

Monday, April 5, 1926, at 10 o'clock a. m., a large audience gathered in the great Tabernacle on this the second day of the conference.

Meeting opened promptly at 10 o'clock.

President Heber J. Grant presided.

The congregation sang, "O say what is truth?"

The opening prayer was offered by Elder Hugh B. Brown, president of the Lethbridge stake of Zion.

The congregation sang, "Zion stands with hills surrounding."

ELDER STEPHEN L. RICHARDS

I think perhaps the greatest contribution that I could hope to make to this conference would be in the brevity of my remarks, and I hope that I may be able, in a few minutes, to make a few suggestions which may be of some worth.

THE PRIESTHOOD AND THE HOME OUTSTANDING ESSENTIALS

If I were asked what thing I regard as being most essential to the progress of the Church and the well-being of its members, I think that I would answer by mentioning two things: First, the Priesthood, and then the home. I have long felt that these two great institutions lie at the very basis of our work and its advancement.

THE PRIESTHOOD AN AGENCY OF SERVICE TO MANKIND

We have during the past three months been holding Priesthood conventions in connection with the quarterly conferences of the Church. I have been delighted to see the emphasis placed upon this work, and I am hopeful that it may result in a higher and keener appreciation for the great power which comes from God and which is so liberally bestowed upon the men and the boys of our Church. I have construed that power and interpreted it largely in terms of service. I don't believe that the Priesthood has been bestowed upon men merely for their own aggrandizement. I look upon this power as an agency for service to mankind. I have characterized it as the perfect plan of service. I believe that it will not greatly profit any man to hold the power of the Priesthood unless he uses that power for the benefit of his fellows. Indeed, I have come to think that the holding of the power may conduce to his condemnation rather than his exaltation, if he is indifferent to it and fails to utilize it for the advancement of God's work. So I think that no more worthy enterprise can be fostered and carried forward by our presiding officers in the Church than to give to our boys

and men, and indeed to the whole membership of the Church, a better comprehension, a higher regard, for the holy power which God in his goodness has given to us.

PRIESTHOOD TO BE USED IN THE ADMINISTRATION OF HOME

This power is to be used, not alone in presiding over the organizations of the Church, and not alone in the administration of the sacred ordinances of the gospel; it is to be used in the administration of our homes. Every man who bears it ought by possession of the power to be a better husband and father. By virtue of the power he is entitled to be regarded with respect and deference, and I most heartily commend the teaching of our children to respect and regard the power of the Priesthood, presiding over the home, as a basis for the inculcation of the great virtue of reverence which was stressed in this building last evening. There ought to be a difference between homes presided over by the power of the Priesthood and those homes which are not. Men who bear the Priesthood ought to be better neighbors; they ought to be better citizens, indeed in every way they ought to be superior men. If there is no distinction between the men who have received this holy power and those who have not, then I think we may well look to ourselves to find our deficiencies. The very holding of this power charges every man who is blessed with it to live more nearly a godlike life, for he holds a portion of Godhood itself. I commend to my brethren and sisters the emphasis of this power with the young boys who have recently received it. It should be taught to them that because these powers are widely distributed they are not cheap.

NO ORGANIZATION A SUBSTITUTE FOR HOME

I said the second great institution I would stress is that of the home. I am well aware that this institution receives very considerable attention at our hands, and that few meetings pass in which it does not have mention. My suggestion is that we so concentrate our study, our attention and our effort upon this institution that we make it more effective than it has been in giving the virtues of true righteousness and purity of life to our children. I am very sympathetic with the attention and emphasis placed upon our auxiliary associations, but I am thoroughly persuaded that not any one of these organizations, or all put together, can be substituted for our homes in the culture of manhood and womanhood. The homes are the very nurseries from which spring the most worthy products of the Church, the State and the Nation. They need more direct attention, and parents, by virtue of their very parenthood, are charged with a responsibility second to no other responsibility ever coming to them in their lives, the responsibility to return in purity the lives entrusted to their care. God grant that we may so safeguard this sacred and immortal institution, that it may achieve its great mission in the lives of men and of women, and God grant that, with the Priesthood, these two fundamental institutions may bring into the lives of

Latter-day Saints a great appreciation for the blessings of the gospel and a determination and resolution to keep the commandments which he has given to his children, I ask humbly, in the name of Jesus Christ. Amen.

ELDER HYRUM G. SMITH

Presiding Patriarch of the Church

I, also, have had opportunity to visit the stakes of Zion where we have recently held the Priesthood conventions and conferences, with the membership of the Church, and I think of all the quarterly conferences that we hold with the stakes of Zion I have enjoyed most the work of the Priesthood. I have been greatly pleased, as well as many of the parents of the Church, to see the young men of Zion stand up and in a public place declare their appreciation for the power of God that has been given unto them. With my brother who has just spoken, I, too, am impressed with the thought that it is a wonderful sensation to discover in ourselves a power which comes from above, and the only way to discover that power, is to use it, when it is given to us. It sometimes takes a little courage on the part of young men in the Church, as well as some of the elderly men also, to go forward and use their powers which the Lord has given them, but unless we do use and magnify them I am impressed that they will be of little or no value to us. It is a wonderful sensation to witness in yourselves the power of God, the power to do and say things that are beyond your own physical and mental strength. I heard a very splendid lecture the other evening by one of our educators and doctors in speaking of some of the gifted men of the nation, in their efforts to bring to light the truth. He said that it was probably their imagination which places them in the lead in bringing to the world the things which they were permitted to do; but I have been willing to grant just a little further blessing to these men, because, I believe that they are possessed of a power that is just a little beyond their imagination, even though it may be keen and brilliant, because I believe that our Father in heaven inspires men who are honest in heart and who are seeking after truth, and that he blesses them with gifts that make men more powerful and useful than those of ordinary intelligence, or brilliant imagination. It occurs to me that the joy which comes to men through using their gifts, is somewhat comparable to the feeling that impresses men when they are moved upon by the power of God while functioning in his work, even under the influence of the Holy Spirit, by the power of the holy Priesthood. In my mind one of the greatest blessings that can come to a man, is to function in the holy Priesthood, to fulfil his duty in assisting to bring about the purposes of the Lord in the earth.

The gospel of Jesus Christ, we understand, is for all people who will obey its teachings, who will hearken and who will study and practice the laws of truth which have been taught to the world, and in spite of

that the Master himself taught his disciples, and in one particular passage of the scripture were these statements:

"Enter ye in the straight gate, for wide is the gate and broad is the way that leadeth to destruction, and many there be which go in thereat, because straight is the gate and narrow is the way which leadeth unto life, but few there be that find it."

When men and women take advantage of their opportunities to use the light and knowledge which comes to them, then they enjoy the blessings, because the Lord has been merciful unto them, those who obey his commandments, he has remembered with the power that has strengthened them against doubt and discouragement and against the thwarts of the adversary to place barriers in their pathway, until just in my brief experience in the work of the Lord I have discovered, to my great satisfaction, that those who are willing to seek and to learn and to take advantage of their opportunities, are the ones to whom the Lord is very merciful, and whom he will strengthen against the temptations of the adversary to place barriers in their pathway; until I believe it is possible for a greater number of the children of men to receive important powers and blessings which God has in store for them than are enjoying them at the present day. The Lord has been kind in establishing his work in the earth where men and women have taken advantage of their opportunities and have in a way cultivated their talents and have prepared themselves to teach God's truth, which is his gospel, which has been revealed to the earth in its plainness, in its fulness, in our own language, it has been taught in nearly all the languages of the world; so I have been constrained to believe that the Lord has been very kind to his children. It is my humble desire to express the wish that all who desire to teach the truth may have occasion to do so, by taking advantage of their opportunities to further cultivate their gifts and talents in preparation to stand upon the towers of Zion as watchmen, as teachers, as defenders of God's work in all of its departments, for I want to testify, my brethren and sisters, that this is a day when the Lord has required of you and me that we be prepared to defend his work, to teach it by precept and by example, wherever it may be our lot to labor. I pray that the spirit of defendership may be upon us all, that the spirit to avoid the conditions of the world, the spirit to live so that we may walk in that narrow way which leadeth to life instead of the easy, forgetful, disobedient way, perhaps, that leadeth through that broad gate to the way of destruction; and in humility, as a servant of the Lord, I leave in this conference, and in the Church today, with the leaders thereof, and with the membership thereof, the blessings of the Lord, that the spirit of discernment, that the spirit of teachership, the spirit of true defense may be in our hearts, and with us all in our homes and in our work, both in temporal and spiritual affairs, in the name of Jesus Christ Amen.

ELDER JOSEPH W. McMURRIN

Of the First Council of Seventy, and President of the California Mission

It is certainly a very great privilege, my brethren and sisters, to be permitted to take part in this great conference of the Church. I trust that the few moments that I occupy this position I may be led to say such things as shall be in keeping with the occasion and that may be of some benefit and advantage to those who are gathered together.

I am very glad to be able to report the California mission as being, from my viewpoint, in good condition. We have had a larger number of missionaries in the field during the past Winter than we have ever had during any previous period in the history of the mission. This larger number is accounted for owing to the fact that a good many short-term missionaries were sent to California. A large number of the short-term men who have been assigned to California have been men quite well advanced in age, two or three of them being just under eighty years of age. They have all manifested a splendid spirit and have been very anxious to magnify their callings as preachers of the gospel. Their spirit has been stronger in some instances than their physical organism, and a number of these elders have already been released on account of failing health. Those who have been released were not quite able to stand up to the stress of missionary work. I am very sorry to say that one of these brethren, Brother Thomas Wilson of the Woodruff stake, after returning home suffered for a considerable period of time and then passed on to the great beyond. Elder Wilson was a good and faithful man. We appreciate the splendid work that has been accomplished by the short-term missionaries. Short-term missionaries will be made welcome again in California. While I have no thought that it is my prerogative to indicate what should be done regarding this class of missionaries, I take it from some expressions that I have heard from some of these brethren that they could just as well as not have been in the mission field earlier in the season if they had received notification, and this certainly would be a very great advantage to missionary work. If short-term missionaries could be notified so as to leave their homes, probably not later than the month of October, they could give more time in the field and thus make their services more valuable. They could render service during the winter months and still return in time to take up their farming operations. I think the great majority of these short-term missionaries who have been assigned to California have been men who have been engaged in agricultural pursuits. Many of them have already been released to return home in order that they might give attention to the planting of spring crops, and the balance of these short-term men I suppose will be home within a month or two from the present time. They have brought a splendid influence into the mission. They are men of faith and confidence, they have set a good example before the people and

have had wonderful testimonies to bear in relation to the great work that the Lord our God has planted among the children of men.

We also have an excellent body of young men and women; and while I suppose every mission president is anxious to have some men of experience in the mission field to lead the way, to preside over conferences, to instruct and teach younger men and women, personally I feel, the longer I labor as a missionary, that our Father in heaven made no mistake when, through his servants from the very beginning, he called very youthful men to go abroad to represent him in the preaching of the gospel. It is perfectly marvelous to note the change that takes place with these missionaries. Last Saturday night I had the pleasure of meeting quite a body of California missionaries in their missionary reunion, and I was proud of that company of young men and women. Just a short time ago I met every one of these young people in the mission field when they first reported for missionary labor, and almost invariably I met trembling boys and trembling girls. They hardly knew, as a rule, whether they had any testimony concerning the divinity of the work of our God, or not. In fact it has not been an unusual thing to hear some of these missionaries say that they did not have a testimony, they believed in the work of God, they had faith that Joseph Smith was a Prophet of God, and they were anxious to come to the knowledge which they had heard their parents and bishops and presidents talk about in their home communities. These young people that I met in the reunion were a different class of young men and women altogether from the young men and women I met as they came into the mission field. They were no longer trembling. They were no longer in any doubtful mood concerning the work of God. They were full of conviction. Instead of striking hands with trembling boys in a good many instances, I found myself shaking hands with bishops in the Church of Christ, with bishop's counselors, and with stake superintendents of Mutual Improvement organizations, and Sunday school organizations, and it was evident from the words that fell from their lips, in the brief conversations I was able to hold with them, that they were in very deed ministers of the gospel of the Lord Jesus Christ, and that they had burning in their souls the same testimony, the same knowledge, the same understanding, that were in possession of their fathers and mothers.

I said in our Mutual Improvement General Board meeting the other night, when there was a little discussion regarding testimony, that I heard one of our bright, well-educated young missionaries say that he had attended one of our Church schools for four years until he graduated from that school, and then attended the Brigham Young University for four years until he graduated from that institution of learning, and he made this wonderful statement: "I have come to understand my relationship toward my Father in heaven, the nature and importance of the Priesthood of Almighty God that has been conferred upon me, and the duty I owe to my fellowmen, better in the three

months that I have been laboring here as a missionary than during all those years when I was attending school and taking regular theological lessons." Then he added: "And I had good teachers, too."

I hope there will not be any thought in the mind of any educator who may be in this great congregation, that I do not entertain a proper appreciation for education. I would to God that I had more education myself. I am proud of the men in our midst who have passed through great institutions of learning in our own land and in other lands, and who have had conferred upon them degrees of honor, because of their educational attainments, and yet I do hold that in giving actual service in the preaching of the gospel, in coming in contact with individuals who question one in relation to the principles that have been revealed of God, there comes by the power of God, and the inspiration and revelation of the Spirit of the Lord, an understanding regarding the purposes of God, the greatness and power and necessity of his work, that cannot be obtained from books, and that cannot be put into the hearts of men by teachers, let them labor ever so well and faithfully. I do not understand that there is any way of coming to a comprehension of the purposes of God other than by having the companionship of the Spirit of the Lord. If we come to understand the truth, as one of the old apostles taught, it must be by the revelation of God. So taught the apostle Paul to the Galatians. There is no other way.

I am greatly comforted when I hear testimonies such as I have referred to; and missionaries bear many such testimonies. I heard one of our college-bred men, Elder Louis E. Rowe, who is at present in charge of the Sunday school and Mutual Improvement work in the California mission, make the statement not long ago that he would not exchange the information and understanding that had come into his soul as a result of his missionary labors for all the college training that he had ever received, or ever expected to receive. With, I hope, a due appreciation for the declaration that came from the Prophet Joseph Smith that, "The glory of God is intelligence," I myself entertain the thought that there does come by the power of God and by the mysterious revelation of the holy Spirit, a knowledge, concerning the purposes of Almighty God that is superior to anything that any man living has ever obtained or ever will obtain while the world stands, from any institution of learning.

Our Father in heaven has established this work. Men in the world do not believe it. We have been sent out to bear testimony that God has set his hand to accomplish a marvelous work and a wonder. Yesterday when I looked over this great congregation I wondered what can be in the minds of men and women not of our faith when they come into this tabernacle and see it crowded to its utmost capacity with Latter-day Saint men. Latter-day Saint congregations are not made up chiefly of women, as is the case in many of the churches of the

world. Our meetings are crowded with men, men of hard sense, men who know something about the battle of life; yet they leave their affairs and come from long distances that they may be in this general conference.

As I looked over the tremendous gathering yesterday morning there came into my mind the promise that was made by one of the prophets, Isaiah, when he said:

"And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem."

Another prophet, Jeremiah, made this declaration:

"Turn, O backsliding children, saith the Lord; for I am married unto you; and I will take you one of a city, and two of a family, and I will bring you to Zion: And I will give you pastors according to mine heart, which shall feed you with knowledge and understanding."

I have had some experience as a missionary in many of the nations of the world. In my missionary work I have been brought in contact with many thousands of Latter-day Saints who have been converted to the truth of the great message that missionaries are attempting to deliver to the peoples of the earth, and I know that they have not come up to Zion for gold or for silver or for perishable things.

I call to mind, now, that many years ago, when I was a boy missionary in Scotland, in conversation with a good sister in that country she made this statement to me: "I would to God that the way might be opened up that I might go to Zion with my children. It would not matter to me," said that good mother, "though I was sure to lay down my life on the journey, if I could only have in my soul the knowledge that my children would be taken to the land of Zion, and that they would be brought up under the care and teaching of the servants of God." I know that men and women who have gathered from afar, to this land, designated by the Lord our God for the gathering of his people, are actually fulfilling the promise that was made by the holy prophets, that they are coming to the land of Zion with the thought uppermost in their minds, that they may learn more perfectly of the ways of God; that they may receive more completely of the blessings that our Father in heaven has to give to his servants and his hand-maidens who are willing to keep his commandments.

I would like to ask the strangers who are present in this congregation: Where else in all the world can a people be found who have been gathered from all nations like this people, or where else among the religions of the world can teachers be found who believe in the promises of the prophets such as I have mentioned? Men at

large are not looking for any such fulfilment of the promises of God. The Latter-day Saints alone teach and believe in such promises as are made by Isaiah, Jeremiah and other prophets pertaining to the last days.

I rejoice in my ministry, my brethren and sisters. I can not conceive of any line of employment, that any human being can have, more desirable or that produces greater joy in the human heart than that which is found by men and women who are engaged in calling repentance to the inhabitants of the earth and in teaching to them the precious truths that have been revealed for the salvation of the human family. I feel grateful to my brethren of the presiding authorities of the Church for the opportunities they have given me to labor in the ministry, to labor at the present time in the great state of California. I feel grateful to them for the kind words they have spoken to me, for the encouragement they have given me and my companions, and I have a strong desire in my soul to perform the duties that rest upon me to the best of my ability, and to be found always crying repentance among the people and bearing witness to the truth as it has been revealed. It is true there are not any great numbers that pay attention to the testimony borne by the missionaries. In the California mission, during the year just passed away, there were about seven hundred sixty baptisms. A large number of these baptisms were the children of Latter-day Saints who reside within the confines of the mission, but we rejoice when we take into consideration the declaration of our Father in heaven that if one labors for a life time and saves but one soul, how great will be his joy with that soul in the kingdom of God. Then if we put that measure of importance and value upon the souls of men, wonderful things are following the ministry of these missionaries, not only in California, but in all the missions throughout the world, for I take it that few as the baptisms may be, they are far in excess of one soul to each man and woman who has been called to labor as a missionary.

Then there is another great responsibility that rests upon the missionaries. It is not to be gauged by the number of souls that we lead down into the waters of baptism. It has always been the decree of God and his manner of working with the inhabitants of the earth, to send forth his servants to warn mankind and bear witness concerning the judgments of the Almighty that are to overtake the inhabitants of the earth, and those judgments have not ceased, as the Lord God liveth. All that he has promised by the mouths of his holy prophets in due time shall be brought to pass; and upon the shoulders of these men who have been called to labor as missionaries there rests a responsibility to warn the people and testify as widely as possible that the heavens have been opened, that God the Father and his Son Jesus Christ have come to earth, that holy angels have been sent by the command and appointment of God, and these holy messengers have

conferred upon the heads of mortal men authority of the holy Priesthood, the power to speak legally in the name of God. That authority is here, it is with the missionaries; they feel it. No wonder they say there has come to them a knowledge and comprehension concerning the purposes of God which they have never been able to obtain in institutions of learning, but they found it by revelation in the service of God.

I bear witness to this truth. I rejoice in it. I know that God lives, I know that Joseph Smith, the man chosen to introduce this great work of the latter days, was called and ordained to the authority of the Priesthood by the commandment of Almighty God. The Lord's Spirit has so testified to me and, whether my fellowman entertains the thought that I am radical or otherwise, God being my witness, I know that this is his work, and that it cannot be destroyed. It has been planted to remain. That is the promise of God. Overturn it if you can! Amen.

ELDER SYLVESTER Q. CANNON

Presiding Bishop of the Church

I rejoice with you, my brethren and sisters, in the testimonies that have been borne, and the instructions given in this great conference. I realize that all of you who have come together have come for the purpose of receiving the word of the Lord and instruction from his servants, and I, with you, have listened with great interest and appreciation to the instructions that have been given to us by the Presidency and those of the authorities who have already spoken. I desire to live in accordance with these instructions, and, so far as I have power, to help with you, to carry them out in our lives for the advancement of this great work in which we are engaged. I appreciate the fact that in endeavoring to speak to you this morning I am under a great responsibility, and that unless I can enjoy the influence of the Spirit of the Lord and your confidence and attention, I shall not be able to speak in such a way as shall be edifying and profitable to you who are present.

I have rejoiced greatly, and have been delighted with the opportunity that has come to me to visit in the various stakes of Zion. It has been a joy to attend the conferences that have been held, and to partake of the fine spirit that is manifest among the presidencies of stakes, the bishoprics of wards, and the sisters—the women who are engaged in the various activities which are common to them in the various stakes of Zion—and to feel the spirit generally that is manifested in these stakes. I have been edified, strengthened and encouraged in the appreciation of the fine manhood and womanhood that is in evidence among the officers and members throughout the Church.

I rejoice in the fact that this Church will have been organized ninety-six years tomorrow. I have been led to reflect upon some

of the things that have happened on that date. It is believed, I think, that on or about this date, somewhat like nineteen hundred twenty-six years ago, our Savior was born, and that about thirty-three years later, on or about this same date, he was resurrected from the dead; that yesterday, the day that is celebrated by the Christian world generally as the day of his resurrection, conforms very closely to the day which we celebrate as the anniversary of the organization of the Church. There are other events that have occurred on this same date, April 6, that are of importance in addition to this great event which we celebrate—that of the organization of the Church. I am reminded that on April 6, 1909, Admiral Peary reached the North Pole. What connection that may have with the gospel or with the attitude of the Church, I leave for your consideration. I am reminded also that on April 6, 1917, war was declared by the United States against Germany and Austria, which nations were engaged at that time in a war against the welfare of humanity. This nation entered into that conflict with unselfish purposes, and with the desire in mind to promote liberty and right living. As Latter-day Saints, we surely appreciate the fact that the entry of the United States into that war was in conformity with predictions that have been made in the past with regard to conflicts which should prevail, and also the part which this nation should take in the promotion of liberty among mankind.

I was impressed greatly with statements made by President Grant in his opening remarks yesterday morning with regard to the blessings which have attended the people of the Lord in coming to this land, and I would like to read to you a few of the words of Isaiah relative to this matter. In the 35th chapter of Isaiah we read as follows:

"The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose. * * *

"Strengthen ye the weak hands, and confirm the feeble knees.

"Say to them that are of a fearful heart, Be strong, fear not: behold, your God will come with vengeance, even God with a recompense; he will come and save you.

"Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped.

"Then shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert.

"And the parched ground shall become a pool, and the thirsty land springs of water. * * *

"And an highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein. * * *

"And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away."

We are witnesses, my brethren and sisters, to the fulfilment of this prophecy. It has been brought to pass in this generation in the coming of the people of the Lord to this community, and the building up of this land. We are enjoying the blessings that have followed the ac-

ceptance of the trials and sacrifice which they made in coming here. What was the cause of their coming, or by what means were they able to endure? They developed the spirit of obedience and willingness to do that which the Lord desired of them, whereby they were prepared to submit their own desires and feelings for the welfare of this work, and the accomplishment of God's purposes, with an appreciation of the fact that his word and his will had been declared unto them by those who were the leaders of his people.

I would like to stress for a moment the importance of this spirit of obedience. The Lord has given to us a knowledge and an appreciation of the responsibilities of the principles and the ordinances which conform to his house, and to the building up of his kingdom. He desires of every one of us who accept of these things that we shall accept of them willingly and that we shall endeavor to observe them. We have heard from our President in regard to the principle of the Word of Wisdom, a principle and a revelation that has been before this people for all these many years, so plain that the wayfaring man need not err with regard to the truth and the divinity of the principle and the assurance of blessings which follow the observance of this principle. Let me call your attention in this connection to the statement made in one of the opening paragraphs of the Word of Wisdom, with regard to the efforts which are being made and which will be made by wicked men conspiring for the purpose of defeating the welfare of the children of men, for which reason, among others, the Lord has made plain this revelation. I am sure that every one of us appreciates the fact, if we will but consider for a moment, that there are influences at work in the world today which are endeavoring to mislead and to deceive the people of the world with regard to those things which the Lord has declared are not good for man, such as tobacco and strong drink, and other things which he has declared are not for our welfare. Many men in the world are endeavoring in a deceitful way to make these harmful things appear attractive. We read the advertisements of these things which are narcotic in their nature, and we can perceive very clearly that such advertisements are worded and designed in order to deceive those who are not familiar with the dangers which attend the use of these drugs and narcotics. The Lord expects of us that we shall observe these things. As he has given this commandment, we should be ready to obey it, and should do so willingly. There should be no trial, as I see it, to the Latter-day Saints to observe the principle of the Word of Wisdom, even though it may mean that we have to resist the temptation or the desire for any of these things. If we will cultivate the spirit of obedience and humility, there is no reason at all why every one of us cannot observe and live in conformity with the principles which the Lord has declared in that revelation, the Word of Wisdom.

In like manner, there is a principle and a law that has been given

for our development which will enable us to overcome our selfishness and enable us to cultivate charity and consideration for our fellow-men, for the welfare of mankind everywhere. We heard read yesterday a statement of the expenditures that have been made by the Church from the tithes for the welfare of the people, and I want to say to you that which you know for yourselves, that these tithes are expended solely for the welfare of the people of the Lord, for the advancement of his purposes in the earth, for the promotion of the welfare of mankind, for the bringing of the gospel to all men everywhere, and for these purposes only; and the tithes are expended with the greatest wisdom and judgment, under the inspiration of the Spirit of the Lord.

The Lord has given to us this commandment, which we should observe, that one-tenth of all of our increase should be given to him annually. Surely every Latter-day Saint can be taught this principle, and can learn to observe it in conformity with that spirit, that not less than one-tenth of all that we earn, not less than one-tenth of all our increase, shall be given to him for the advancement of his work. When the people of the Lord came to this land, they took it up as their own, and yet I am sure they did it with an appreciation that they were doing so as stewards; that, while they claimed the land, they realized the fact that the earth is the Lord's and the fulness thereof. In like manner, every one of us ought to cultivate that spirit, and the appreciation of the fact that we are only stewards here and we have what we enjoy of material things for the time being only. We cannot take any of the earthly possessions when we go from here. We can only take with us the things that we have developed in the way of faith, righteousness and good works. So we surely ought to use our means and administer our affairs here with the appreciation in our hearts that what we have received is of the Lord, and that he will bless and prosper us in larger measure as we show our appreciation to him for his blessings unto us.

There are, also, other things, my brethren and sisters, that we need to learn to observe and to obey more fully. In the matter of the observance of the Sabbath day, the Lord has declared to us how we should observe that day. Many people question at times how we should observe it, or what it is that might be considered as breaking the Sabbath. Surely anything that interferes with the spirit of peace conformable to the Sabbath is breaking the Sabbath. There should be nothing that interferes with our worship or that causes our minds to be diverted, nor any act of ours that causes our minds to be detracted from the spirit of that day; but in all of our acts upon that day we should exercise and devote our minds and thoughts to those things that shall help us to grow in faith, in righteousness and in good works.

The Latter-day Saints have received the promise of a blessing, that if they will observe the principle of fasting and give for the benefit of those who are in need—the fast donations—they shall be

prospered and blessed and grow in faith and righteousness. Our fast every month ought to be in the spirit and with the purpose of obtaining some particular blessing that we need, which will enable us to gain spiritual strength and power. As we live and strive in this way we shall cultivate increased strength and capacity, we shall be blessed physically and cultivate more of the spirit of charity and good will for our fellowmen.

My brethren and sisters, I rejoice in the truth of the gospel. I rejoice in the confidence of my brethren and the confidence which you have in me, and pray that I may be worthy of it. I know that this restored gospel is true. It has been an assurance to me all my life. I was brought up in the Church, of goodly parents who trained me in the spirit of the gospel, and I have learned to know for myself the divinity of this work, to know that this Church which is named the Church of Jesus Christ of Latter-day Saints, is in very deed and absolutely his Church. Of all the churches of the world, it is *the* Church of Jesus Christ. It is founded upon the foundation of apostles and prophets, with Jesus Christ as the chief cornerstone. It has been established under his immediate direction and by revelation from him. It will endure and carry out the purposes which the Lord has in view for the accomplishment of righteousness, truth and liberty in the earth, and the preparation for the coming of the Son of man to reign in righteousness here. May we, every one of us, do our part to advance the purposes of God and to help to bring these things to pass, I pray, in the name of Jesus Christ. Amen.

The congregation sang with spirit the old familiar hymn by Elder Charles W. Penrose, "O ye mountains high."

ELDER LLOYD O. IVIE

Former President of the Japan Mission

I am sure, my brethren and sisters, that I have never in my life had a surprise quite like this. It was something that I had never expected. I really have never felt it would be possible within my lifetime to be called to speak to an audience of this size, though I have spoken to audiences in our stake assemblies. I do feel that this is a place where, above all, we should be able to receive the blessings of the Spirit of the Lord. I have felt that Spirit whenever I have come to conference, here in Salt Lake. I have always felt it here, perhaps, as much or more than at any other place.

I was given an opportunity as a missionary to labor among the Japanese people. I am sure that I enjoyed the time that I labored in that land. I have had faith in that people. I know there are many good among them. I realize that in America anything concerning the Japanese is spoken of with considerable prejudice, due perhaps to

political and other reasons. But in my association with them as a missionary, I have found much good among them, and have learned to love and respect them in very deed. I really think and feel that the Japanese people are worth while.

Our coming to Japan was, perhaps, the first contact of the Church of Jesus Christ of Latter-day Saints with other than Christian religions, with other people than those of Christian belief, the so-called Christian denominations of the world. It is our first contact, we might say, with Buddhism, a religion and philosophy which is so much different from our own; and I have found that in this we have a new work, a different problem to solve, and it is one that is going to tax the ingenuity and faith of our missionaries and of our people before that problem shall be entirely solved. At any rate, that is the way it has always seemed to me. We cannot go before those people and preach to them the gospel by quoting passages of scripture, and say that this is true or that is true, because it says so in the Bible. We must convince them with reason. But, of course, as Latter-day Saints, we know and understand that truth is reason, and that there is no other way by which we can receive knowledge and understanding except by study and by the Spirit of the Lord, and that we must reason these things out for ourselves. That is one of the strong points, I think, of the Latter-day Saints. We are not confined to what is said in any book of scripture, though it is true those books are the foundation of our religion. They make us what we are historically; but, at the same time, we as Latter-day Saints feel that we have individual testimonies, each and every one of us, concerning the gospel, because we have reasoned it out for ourselves, and such is the way that we must work. As Latter-day Saints, that is the way we must obtain our testimony, if we feel that we are strong enough to stand against those various doctrines that spring up against the work of the Lord throughout the world. I think that it is a good thing for us all to gain a testimony, not only by faith and prayer, but by reason and by study, until we can understand that these things are true, even though the scriptural books were taken away from us. I think that is one thing that we should all say as Latter-day Saints, that we could stand on the testimony we possess, even though, through some freak of nature, or otherwise, the very books by which we have been taught were taken away from us. We stand upon that. That is going to be the problem in my mind when our Church fully solves the methods, the correct methods, of doing missionary work among this people who believe in Buddhism. I believe that there will be a great work done among that people. Of course, we don't understand the origin of the Japanese. We don't understand entirely, that is of a surety, whence they came, though many opinions have been given, and much has been studied on the subject.

While I was in that country I had an opportunity to study in company with a native man, who used to come to the Book of Mormon

classes. He was interested in the Book of Mormon from the viewpoint of his getting knowledge of early races; from the viewpoint of learning of the origin of the races. That was what he was studying, as a lad. He was a government employee, but as a hobby he had collected a large library. By the way, his library was destroyed in the great earthquake, and immediately thereafter he came back to the Church and bought a copy of the Book of Mormon, saying that it was the first book that he had purchased to begin his new library since the old one had been destroyed; and he had studied these problems and felt that the Japanese people had perhaps come from somewhere around Asia Minor, perhaps from Greece or from Egypt or in that district somewhere, and he had maps that he had collected showing something to that effect. It is probable that such might be the case. At any rate, it is my firm belief and opinion that there is the blood of Israel among that people. I believe that some day, although the time may not be fully ripe, that blood will show itself in greater good works in the land.

I want to bear my testimony that the restored gospel is true. I know this with all my being. The only problem in my life is to live worthy of those things which we know and understand are true and correct. I pray that the blessings of the Lord may be with us all, that we may seek continually to keep his laws and commandments, and I do it in the name of Jesus Christ. Amen.

PRESIDENT HEBER J. GRANT

Our concluding speaker will be President Alonzo A. Hinckley. I thought the Saints would be pleased to hear from one of our short-term missionaries who has had experience in the field.

ELDER ALONZO A. HINCKLEY

President of the Deseret Stake, and one of the Short-term Missionaries

My brethren and sisters, I beg of you that you will sustain me by your united faith and prayers, that my spirit may be calm, and that the Lord may be able to use me in his own way for the few minutes that I shall stand before you. I certainly do appreciate the opportunity of being with you and worshipping with you during the sessions of this conference. It is only a matter of a few days since I wrote home to my folks and said to them that this would be the first conference that I had missed in a number of years; but that I hoped that they, in their attendance here, would receive that reward of the Spirit of this work that comes to us when we are associated with the authorities of this Church, who speak in the name of the Lord by divine authority.

I have been privileged the last few months to be in the missionary field, under the direction of President Charles A. Callis, in the Southern States mission. I was assigned to the Florida conference. Not being acquainted with the other conferences of the Southern States, I am

prone to believe, from the short experience that I had in Florida, that perhaps the Florida conference is one of the choicest conferences of the Southern States. I bring to you the greetings of the Saints in Florida, and I can speak of them as Saints. The majority of those who are members of the Church are devoted in their service to the Lord. I have felt that it is one of the greatest opportunities that has come into my life to be privileged to become renewed in the spirit of proclamation, even the proclamation of the gospel of Jesus Christ; to feel the missionary spirit; to feel the spirit of testimony; to be associated with young men in the Florida conference. I believe that ten short-term missionaries were appointed to labor in that conference. Choice as they are; splendid as are their influence, the spirit they manifest and the testimony which they bear, yet, the greatest impression came to me with the wonderful work that is being done by young men. Those young men seemed as dear to me, almost, as my blood kindred—true, clean, wholesome, sweet, living so that the Lord could speak through them; living so that he did speak through them, speaking in the power and demonstration of the Spirit of the Lord. They are accomplishing a great and a mighty work. It has been a joy to me to sleep with them, to talk with them, to pray with them, to feel their spirits. I cannot conceive of anything that could bring, and that does bring, in my belief, greater strength to the Church than for young men, clean in mind and clean in body, to discover really what this work is and what the power of the Priesthood is. It was like a renewal; in fact, it brought me back immediately to the experiences of years gone by. I speak of Florida frequently as of Holland. I don't know why it should be, after a lapse of twenty-five years, that when I speak I should mix the names of Holland and Florida, only for the same spirit of testimony which is discovered.

I do not know what particular good I was able to accomplish for any other than for myself, but it was worth more than it cost me in time and in money just to have the feeling and the experience.

A week ago yesterday, Brother Worley asked me if I would perform a ceremony of baptism, and it was my privilege to walk out into the clear waters of one of the streams. Six people were led out into those waters to make covenant with the Lord. I had one of the real experiences of my life. I baptized three children that were children of members and one man and two of his children. It seemed just like other experiences that I have had in the Church as I baptized those children; but when I put that man a little deeper into the water and when I raised my hand to high heaven and called him by name, I realized who I was, just a weak man, and then when I spoke the words: "Having been commissioned of Jesus Christ," my soul thrilled, and I felt, perhaps as I have never felt before, what it meant to be able to say: "Having been commissioned of Jesus Christ, I baptize you in the name of the Father and of the Son and of the Holy Ghost." When that man was buried in the water and he came forth, and after

the confirmation, he gathered me into his arms—a larger man than I am, having heard the gospel for seventeen years of his life and never having been brought, as he said, to a full understanding of what he had lost, what he was permitting to pass by; then to have two of his children go down with him into the waters of baptism; and as he closed me in his arms he said: “Oh, my brother, now do not forget me after all these days, when I accept the truth with an honest heart.” He had laid away his tobacco, he had understood fully what it meant to part with one-tenth of his income annually, he said: “Remember me and my little family, that I shall have the faith, the support and the prayers of the Saints and of you, that I shall be true henceforth and forever.”

I do remember them! I do pray for them, because out in this world of unbelief, in this period when men doubt the divinity of Jesus Christ, to find an honest soul who, through repentance and through baptism, has his sins washed away and who, through the laying on of hands, does receive the gift of the Holy Ghost and testifies of a surety that he knows that God lives and that Jesus is the Christ, the Son of the living God; that he who was dead now lives and lives forevermore, and has established his Church and commissioned men to proclaim this everlasting gospel and to testify of him, of the establishment of the Church, and to point the way of salvation to those who will hear and believe, the privilege is choice, the blessing is great to have the opportunity to go and deliver this message. I thank the Lord for the opportunity. I pray that it shall be appreciated. I do not believe that it needs men as old as I am or older; it needs vigor; it needs strength; it needs testimony; it needs those who are prepared to offer sacrifices. From the beginning I have seen those who have come in. I call to mind one brother when he came in, one of the short-term missionaries, who said: “I am ready to go back. I have not been able to do much. I have given what I had, all the strength that is in me, but I have not had much strength.” I believe that it is worth the strength, the physical strength, the ability, the time and all that any man can give, to go out and renew his spirit, and cry repentance; testify of the divinity of this work, and receive a renewal of his testimony, a renewal of the desire to bring souls unto God. When I think of Brother Roscoe H. Paramore, I shall remember him forever; I shall think of him as one in whom the promise may possibly be fulfilled. I did not bring him the gospel first; oh no! I have said that he has heard it for seventeen years, but he has joined the Church. I expect, if I am true, and if he is true, which I believe he will be, to have joy with him forevermore, for it is the promise of the Lord.

I bear testimony to you, my brethren and sisters, of the divinity of this work. It is of the Lord. The greatest manifestations, I have said, is in these young men standing up. I think of one of them. The Saints told me when he came out he had not had much experience.

Some of the elders told me of him. When I went down into his field, I said: "My brother, do you have any honest investigators in this section who are listening to your testimony?" He said: "Come with me, my brother, and visit some of them. I believe they are honest." At the close of a meeting, we went to the home of one investigator. When I came away, one investigator stood up, and as he grasped my hand he said: "Brother Hinckley, you will not take this elder away from me, you are not going to replace him, are you?" "Why not?" "Oh, he has brought us the truth. As he has come into our home, opened the scriptures, reasoned with us, and borne testimony of the gospel, he has brought more joy into our home than any man who has ever visited us. Leave him here with us." I walked out and I said to one of the elders. "Have you ever worked with this elder before?" "Yes, Brother Hinckley, when he first came out here I stood with him on the streets. He had not had much experience. As he stood on the street, his hands trembled so that he could hardly read a hymn that they were going to sing." Yet he stood there, notwithstanding his weakness, notwithstanding his fear; and he said, "As I watched his knees tremble and listened to his weak words, I thought, 'oh, that he had had some training before he came here.'" That was an elder's testimony regarding this weak elder. Sure he was weak, but what has he done? He has followed the instructions of President Callis; he has risen early in the morning and in the early morning hours, after prayer, he has read the scriptures; he has prayed with his companions; he has studied diligently for two years; and after two years of prayer, two years of study, two years of testimony, as I said to my folks, speaking of him yesterday, he is sweet and clean, and, excepting perhaps one elder, there is not another that will be missed as he will be missed when the servants of God say: "Honorably released to return home." He has gone into the homes, knowing the truth, testifying of it, living it, exemplifying it every day; and before he comes home I feel certain that the Lord will permit him, even while there, to see the fruits of his labors, for I believe that the man who grasped me by the hand, saying "Take him not away, for he has come to us with a message that has brought more joy into our home than any other message that has been given unto us," will become a member of the Church. What is he waiting for? Because that same brother said: "Not yet; clean, free from tobacco, free from liquor, understanding that the gospel is a gospel for which you shall sacrifice; and then when you accept it, you shall receive the Holy Ghost, which shall lead you into all truth forever." God grant that he may be permitted to see the fruits; God grant that we may exemplify in our lives our testimony of the divinity of this work, henceforth and forever, I pray in the name of Jesus Christ. Amen.

President Heber J. Grant announced that the congregation would sing the hymn, "Though deepening trials throng your way," music

of which was written by Elder George Careless, now eighty-seven years of age and present on the stand.

After singing by the congregation, Elder John B. Beckstrand, president of the Millard stake of Zion, offered the closing prayer; and the conference adjourned until 2 o'clock p. m.

AFTERNOON SESSION

President Heber J. Grant presided, and promptly at 2 o'clock opened the meeting by announcing that the choir would sing, "Guide us, O thou great Jehovah."

After the singing by the choir, prayer was offered by Elder Roy A. Welker, president of the Bear Lake stake of Zion.

The congregation sang the hymn, "Prayer is the soul's sincere desire."

ELDER RICHARD R. LYMAN

THE ANCIENT PROPHET'S SPECIFICATION

It is specified by one of the ancient prophets that "In the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it. And many nations shall come and say: Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths." (Micah 4:1,2)

A FEW EVENTS SHOWING JOSEPH SMITH DIVINELY GUIDED

Let us look at a few events in the history of the Latter-day Saints' Church and see if these satisfy the specifications contained in this ancient prediction.

At the age of fourteen Joseph Smith became seriously interested in matters religious. In accordance with instructions which he found in holy writ, he concluded to "ask of God that giveth to all men liberally and upbraideth not." From that very hour, as we believe, until the early age of thirty-nine when he gave his life as a martyr, Joseph Smith was guided by Divine Providence in the establishment of the Church and the direction of its affairs.

TEMPLE BUILDING

For example, how, without divine guidance, could one so young and with so little chance for education have been wise enough to inaugurate the movement in temple-building that has aroused the interest of so many for so long a time? In less than a hundred years the followers of Joseph Smith have invested millions in nine different,

splendid temples. The path these faithful followers have trodden has had temples constructed beside it all along the way.

While the people after leaving New York located temporarily in Ohio, the inspiration of the Prophet seemed to indicate that Zion was to be established somewhere far away in the west. In June, 1831, he sent many of the elders westward on a preaching tour. The questions being asked by him and his associates were: "When will the wilderness be made to blossom as the rose? When and where will Zion be built in her glory, and where will the temple be located, unto which, in the last days, people from all nations are to come?"

IN INDEPENDENCE

The Prophet, Oliver Cowdery and other missionaries, met at Independence, Missouri about the middle of July, 1831. This land seemed so far west that they immediately located the city of Zion, the central gathering place of the Saints. Such was the intensity of the desire to locate a site and build a temple that under the inspiration of the spirit, Independence was chosen for this purpose. The lot then selected and dedicated is a spot on which the L. D. S. people hope, sometime, to erect a sacred building. By this act the people felt as if their Zion had been located and dedicated on the western borderline of civilization.

The twelve hundred Church members in Missouri, in 1833, were being increased rapidly by immigration. By mob violence these twelve hundred were driven from their homes and robbed of their possessions.

While these hardships and cruelties were severe, may not they, viewed in the light of more recent events, have been necessary in order to prepare a people strong enough and far-sighted enough to make the journey of a thousand miles across the desert and climb into the very top of the Rocky Mountains? Nothing less than years of severest training and discipline could prepare a people for such a task.

The temple block in Independence had been dedicated in 1831. In December, 1832, through the Prophet, a direct command was given to "establish a house, even a house of prayer, a house of fasting, a house of faith, a house of learning, a house of glory, a house of order, a house of God." (D. & C. 88:119) The temple-building spirit rested so mightily upon the Prophet that the cornerstones of the temple in Kirtland were laid in July, 1833, and the building was finished and dedicated in March, 1836.

While in this sacred structure there occurred rich outpourings of the spirit and many important heavenly manifestations, this temple was eventually abandoned. It did not satisfy the specifications named by the ancient prophet who clearly said that the temple to be built "in the last days," was to be established in the top of the mountains and was to be exalted above the hills.

IN FAR WEST

Those who are familiar with the history of the Church know that

the temple-building spirit has been active in the hearts of this people from the beginning. Among the many sects and churches of today the Latter-day Saints are distinguished as builders of temples.

On the Nation's birthday, in 1838, large numbers of church members participated in a Church celebration at Far West, Missouri, which included the laying of the foundation stones of a temple. Had this structure been completed the number of temples built by the Latter-day Saint people to date would have been ten instead of nine.

IN ILLINOIS

The training and preparation of this people for the work they were to accomplish continued to increase in severity. They were told in unmistakable terms they must leave the state of Missouri. Stripped of the accumulation of years many suffered with the cold and for the necessities of life. They stood facing a mid-winter exodus not knowing where to go. At this trying time the Prophet himself was in prison. Brigham Young, however, with his strong leadership came forward as President of the Council of Twelve and planned and carried into effect the exodus from Missouri to Illinois. On the 1st of May, 1839, it was decided to locate the headquarters of the Church at the town of Commerce in the state of Illinois. A year later this name was changed to Nauvoo.

Soon the construction of dwellings was begun, and in the course of a comparatively short time a hamlet was transformed into a city.

Prisons, mobs, persecutions, hunger and other hardships failed to dampen the temple-building ardor of the members of the Church. At a conference held on the 6th of April, 1841, the cornerstones of the Nauvoo temple were laid. On the 27th of June, 1844, while this structure was in the process of construction, the Prophet Joseph and his brother Hyrum gave their lives as martyrs to the cause which, under divine guidance, they had instituted. Would one not naturally conclude that this peculiar people would lose interest in their peculiar work of building temples with these great leaders slain? But new leaders arose and the work continued going forward as we believe under the direction of Divine Providence. Actual labor was resumed within two weeks after the slaying of the Prophet.

There were indications of persecution on every hand when the capstone of the Nauvoo temple was laid on the 24th of May, 1845. Not until May, 1846, was the building wholly completed and ready for dedication. Nauvoo by this time had a population of twenty thousand. Could anything less than divine inspiration induce these builders to struggle on in the midst of poverty and persecution and thus carry out their ever-increasing desire to construct a temple?

Feeble efforts were made in the fall of 1844 to bring to justice the murderers of the Prophet. In the fall of 1845 encouraged by the acquittal of the slayers of the Prophet, mobs became more and more bold and more and more vicious.

When the people had to decide between exodus and extermination by massacre, they concluded to leave the state. Is it possible that this people still needed a more severe, a more trying training?

Although the exodus of the people had begun, ordinance work in the temple was continued. In a few months after its dedication "the people whose energy and substance, whose sweat and blood had been spent in its rearing, were driven into the wilderness or slain." The temple was in the possession of a mob. Fire and wind finally destroyed it. So complete has been its destruction that literally not one stone is left upon another.

The people had dedicated a temple site in Independence, they had constructed a temple in Kirtland, the foundation of a third had been laid in Far West, and a fourth had been built in Nauvoo. Not one of these, however, satisfied the specifications of the scripture. The temple to be constructed "in the last days" is not to be located on the seashore nor in the valley nor on the bank of a river, but "in the top of the mountains," and it is to be "exalted above the hills."

To these people who were being driven, robbed and persecuted, the following words of the Master gave great satisfaction: "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad, for great is your reward in heaven." (Matt. 5:11, 12.)

Perhaps no one can tell why in the wisdom of Providence, these severe experiences were necessary. Now the people, however, were thoroughly prepared. They were ready. They had their faces set like flint toward the west.

THE HISTORIC JOURNEY

While Nauvoo was less than seven years old, it now had twenty thousand inhabitants. These were compelled to leave their homes and journey far beyond the confines of civilization. It was in mid-winter, February 4, 1846, that this multitude began crossing the waters of the Mississippi. Ferries were used until the river was frozen. After that the crossing was made on the ice. With their sick, sleeping in tents and wagons, great hardships were necessarily endured. "There is no parallel in the world's history," says Bancroft, "of this migration from Nauvoo." (Whitney's *History of Utah*, page 217.)

"The people of Iowa have told me," said Colonel Thomas L. Kane, "that from morning to night they passed westward like an endless procession. They did not seem greatly out of heart, they said; but at the top of every hill, before they disappeared they were to be seen looking back, like banished Moors, on their abandoned homes and far-seen temple and its glittering spires." (See Anderson's *Brief History of the Church*, page 82.)

On the 14th of January, 1847, President Young announced instructions to guide the Saints in their travels. Early preparations were made

to vacate Winter Quarters and depart for their unknown inheritance in the wilderness.

One hundred forty-four men, able bodied, were selected to lead on this westward journey. Because of illness one returned to camp leaving the number of one hundred forty-three with three women and two children. They had seventy-two wagons, ninety-three horses, fifty-two mules, sixty-six oxen, and nineteen cows, besides seventeen dogs and some chickens. (See Anderson's *Brief History of the Church*, page 90.)

This historic journey was begun April 7, 1847. All of April passed, May also, and still the Pioneers continued their journey onward across the American desert. June went by as did also nearly all of July, and yet they with their oxen and slowly moving teams wended their way westward, climbing the eastern slope of the Rocky Mountains, higher and higher, and higher, to the very place that answers the specifications prescribed by the Prophet anciently. Who will deny that such a journey made under such conditions was directed by the power of God?

THE TEMPLE IN SALT LAKE CITY

The long and trying trip seems to have increased rather than to have diminished the interest of the people in temple building. From the day the cornerstones were laid for the Salt Lake temple until it was dedicated, forty years elapsed.

The death of the great temple-builder, Brigham Young, occurred when the walls of the Salt Lake temple extended but twenty feet above the surface of the ground. The work so well begun by him was continued during the whole administration of President John Taylor and the intensity of the effort seemed to increase during the administration of his successor, President Wilford Woodruff up to the very hour when it was dedicated, April 6, 1893. The capstone of the mighty structure was laid by him in the presence of a throng that numbered forty-thousand within the confines of the temple block, while other thousands, unable to secure a place inside the walls, stood in the streets or looked from nearby windows and the roofs of adjoining buildings.

THE SPECIFICATIONS OF THE ANCIENT PROPHET FULFILLED

The edifice completed stands on this block. It speaks for itself. It is located in the top of the mountains. It is exalted above the hills and people from all nations have come unto it. Thus the specifications laid down by the prophet of old are satisfied, his prophecy fulfilled.

These are the days, too, in which, as Daniel says, "the God of heaven shall set up a kingdom which shall never be destroyed." That kingdom is located here, and in the language of Daniel, "it shall not be left to other people, and it shall endure forever." This is the place, this is the kingdom, and Jesus of Nazareth is the King.

ELDER HUGO D. E. PETERSON

Former President of the Swedish Mission

My brethren and sisters: I feel on this occasion like the young brother did this morning, when called so suddenly and without warning to speak unto you. I appreciate this opportunity that has been given to me to speak a few minutes about the Swedish mission, whence so many thousands of the blood of Israel have been gathered home to Zion. I appreciate the privilege that my brethren gave unto me to perform a mission to my native land, after having been in Zion since my youth. It was the most glorious time that I have ever experienced in my life.

I will say, as President McMurrin said this morning, that we cannot count very many that come into the Church; but the word has to be preached as a warning, that the people may not say they have not been warned when the Lord shall pour out his judgments on them.

The people in Sweden have the spirit of gathering to Zion. While the elders discourage them from coming out here, we cannot stop them from coming. Their desire is to gather with their own people. I have in mind a certain intelligent, well educated young lady, who embraced the gospel less than two years ago. She holds a prominent position in one of the greatest establishments in the city of Stockholm, and is drawing a large salary. She said, "I am going to try to go out to Zion." My wife discouraged her and said, "Do not go, sister. You will probably not get such a position there as you have now, and you might become discouraged." She said: "Never mind what I may get. I will do any honorable work that may be offered me for my support, but I want to go home to Zion, that I may work in the temple of the Lord for my dead relatives." And that is the spirit that the people generally are in possession of in the far north.

I, too, can testify that we have a lot of fine missionaries in that mission, and especially when they get the spirit of the work. They want to labor early and late for this cause. I had frequently to remind one young man who labors in the mission office that, "You cannot do it all today, leave something for tomorrow." I found him at his desk many a night after we had held our public meeting. Another young man who had not learned the language of his father and mother, being born in this city, was sent up into the northern part of Sweden. While laboring in a certain city, a preacher advertised that he would lecture about the "Mormons" in Utah. Our young man had not been in Sweden very many months, and had not yet mastered the language; but he went to the church to hear what the reverend gentleman might have to say. After the meeting he said to the priest, "What you have spoken here tonight is not true. I am from Utah, was born there, and am therefore thoroughly cognizant of the conditions out there. I would like to be given a few minutes to correct what you have said." The gentleman replied, "We will not permit you to speak here in this

building." "Very well," said the young man, "I will take the opportunity of speaking to the people on the street outside; I will give them tracts, and invite them to come to our hall, and I will there tell them the truth about Utah." The reverend gentleman evidently got frightened. He published an article in the local paper against us, and tried to belittle the elder who had taken him to task for telling fables about the Utah people and their religion, saying that the elder could not speak the Swedish language fluently. Our young brother wrote to me and said that he would like to answer the preacher's effusion, but, said he, "I am afraid the editor will find out that my written language is faultier than the language I speak." I helped him to write an article for the local paper, and told him he could use it if he saw fit. He took it to the paper, however, and the editor was liberal-minded enough to publish it. Shortly afterwards the minister left the city, and our little hall there was for some time crowded with people who wanted to hear our side. I have learned that where we have opposition it is the best advertisement we can get for our Church, as the people want to find out the other side, and they come to our meetings to investigate for themselves. In that way we have now and then the pleasure of baptizing a number of people.

One thing that has rested on my mind for years is this: It was ninety years ago the day before yesterday that the Lord, also Moses, Elias and Elijah, visited the Prophet Joseph Smith and Oliver Cowdery in the Kirtland temple, and gave unto them all the keys that were necessary for establishing his Church and carrying out the work for the salvation of man in this last dispensation. After they had received the keys, these words were spoken to them:

"Behold, the time has fully come, which was spoken of by the mouth of Malachi—testifying that he [Elijah] should be sent, before the great and dreadful day of the Lord come, to turn the hearts of the fathers to the children, and the children to the fathers, lest the whole earth be smitten with a curse. Therefore, the keys of this dispensation are committed into your hands; and by this ye may know that the great and dreadful day of the Lord is near, even at the doors."

The application I wish to make is this, that we are ninety years nearer the culmination of the event spoken of in the revelation, namely: the second coming of the Lord, and that we should warn the people and our children, that all may be prepared to receive him. It behooves us as parents to look after our children, our sons and daughters, that the Lord has given into our care, and to teach them the principles of, and inculcate in their hearts a love for, the gospel. That is a duty resting upon us; and I would say to the young people: Follow in the footsteps of your fathers and mothers, for the world has nothing to give you that can be compared with the joy and satisfaction we feel when we live in accordance with the teachings of the Church; the joy that we have in the knowledge of the truth of the gospel and in the knowl-

edge that we have prophets and apostles in our midst to lead and guide us aright. There is nothing else in the world that can give us that joy.

Sometimes it happens that young people do not watch their actions, and they overstep the bounds of propriety, causing them to feel the pangs of sorrow and regret. My attention was drawn to an instance or two of that kind, and when appealed to, I felt compassion for them, realizing that they have lived in an environment almost the opposite of that in which our youths are reared. On such occasions I have thought how fortunate are my five daughters and four sons, in being born here in a different atmosphere, blessed with faith in the gospel and from their childhood having a chance to walk in the right path. Our mission is to save, and I have felt a happiness beyond my power to express in seeing those who have made a misstep mend their way, making their lives conform to the teachings of the Savior. They have paid their tithing, attended to their meetings and done their duties in the Church; and they have thus felt happy. I am satisfied they will not permit themselves again to be led astray.

The Summer season is before us, brethren and sisters, when we will go to the canyons, the woods, the bathing and other resorts. See to it that our children are warned before they go out. Pray with them. I heard, many years ago, a good brother speak of a man whose son had been called to go on a mission, and how that son had spent the whole night with his father occupied in conversation, the father warning the son against making mistakes, giving him encouragement, that he might be able to perform an honorable mission. I believe we should take our boys in our arms before the time comes when we are to part with them, and warn them of certain things that will confront them when they come to a certain age, that we may come in before our enemies do, who whisper evil into their ears, and that we may warn them of things that may happen to them if they are not careful.

I rejoice in this gospel, my brethren and sisters. I have been reared by honorable parents, and I have thanked the Lord hundreds of times on my knees that he led the elders to their door when I was young, so that I had an opportunity to be trained in the teachings of the gospel; and I wish to continue to do good as long as the Lord gives me strength and permits me to live upon the earth, that I may eventually be saved in the kingdom of the Lord. May that be the blessing to us all, I ask in the name of Jesus Christ. Amen.

The congregation sang, "Do what is right, let the consequence follow."

ELDER JOHN A. WIDTSOE

I rejoice, my brethren and sisters, in my membership in this great Church, the Church of Christ. I shall never have the power to express fully my gratitude to the good men who left the valleys of the mountains

and came into far distant Scandinavia and brought the gospel to my mother, to me and to mine. The gift of that visit is beyond earthly expression. While Brother Peterson was speaking to us this afternoon, having returned from one of the Scandinavian countries, my heart was filled with gratitude, and with the prayer that the time may never come when we shall lack the courage to go forth among the nations of the earth to preach the gospel of Jesus Christ. Thousands of men and women in the Scandinavian countries are ready and ripened for the greater truth, and I pray, in behalf of the people whose blood runs in my veins, that ways and means may be found continually to do missionary work in those countries until the truly honest in heart may be brought to a testimony of the truth of the gospel.

IMPORTANCE OF THE BODY

I have rejoiced also in the proceedings of this great conference. I was deeply impressed yesterday by the voice of authority with which President Grant spoke to us about a number of important topics. I was happy to hear him mention to the Latter-day Saints the tremendous importance of caring properly for the human body. Man is an eternal spirit inhabiting a body of this earth, a perishable body, which some day we believe will be made imperishable. By means of that body, given by our Father in heaven, we are able to accomplish the great mission known as earth life. Through the body the spirit speaks, and through the body the experiences of earth are made the possession of the spirit. It is well that we give due care and consideration to the welfare of the body, which is the one great characteristic of this epoch in our eternal journey.

A STRONG BODY PERMITS SPIRITUAL STRENGTH

There have been times in the history of the world when the doctrine has been taught that spiritual strength may best be known if the body is weak; and that the weaker the body the stronger may be the spiritual experiences of life. Latter-day Saints have no such belief. We believe that in a strong, healthy body the spirit may do more effectively and efficiently the work which it is called upon to do here upon earth. It is a duty of Latter-day Saints to live well. We all agree to that. But it is important to Latter-day Saints also to live long upon the earth, just as long as the Lord may permit us to live. We take no pride in disease. We take pride only in those things which build us and make us strong both in body and in spirit.

TWO LAWS OF HEALTH

As I have learned to understand the laws that govern our body, it seems that one fundamental law in preserving human bodies is the law of moderation. All things must be done in wisdom. No unnecessary strain must be put upon the body, nor must indolence seize upon

us. A second great law for the preservation of bodily health, including the needs of both mind and body, is that all the faculties of man must be given due and proportionate exercise. The mind must be used and the body must be used, neither to excess nor to the exclusion of the other; otherwise, we shall not attain to that fulness of perfection of life on earth which we believe is the right of all Latter-day Saints.

THE WORD OF WISDOM A BINDING LAW

The Lord, as was called to our attention yesterday by President Grant, has given us a series of principles, laws if you choose, specific in their nature, which may be used safely by the Latter-day Saints for the preservation of physical and mental health. I refer to the Word of Wisdom, a great and a marvelous document, given us for our good, itself a witness that in the economy of the Lord the care of the body is very important, not to be neglected or forgotten. I know that many people believe that the Word of Wisdom is not a binding law upon us. To that view, I can only answer that yesterday I heard the prophet of God—I believe and know him to be a prophet of God—say to the Latter-day Saints that it was their duty to obey the Word of Wisdom. That ought to be sufficient for all Latter-day Saints. But, we find that from the very beginning, the Word of Wisdom has been held to be a binding law upon the Latter-day Saints. The Patriarch Hyrum Smith, brother of the Prophet, in a sermon which has been preserved and reproduced a number of times, warned the people of that day, about 1843, against following any elder of the Church who declared that the Word of Wisdom was not binding upon the Latter-day Saints. Brigham Young, the great successor of the Prophet Joseph Smith, upon many occasions urged the Latter-day Saints to obey the Word of Wisdom; and at least on one occasion said definitely that the Spirit had directed him to tell the Latter-day Saints to obey the Word of Wisdom. If I read the revelation on the Word of Wisdom correctly, I find that it says that the Word of Wisdom shows “forth the order and *will* of God in the temporal salvation” of his people. Whatever is the will of God appears to me to be equivalent to a commandment.

THE WARNINGS OF THE WORD OF WISDOM

The Word of Wisdom contains certain very important warnings. It declares that alcohol, tobacco, tea and coffee are not good for the body. The revelation says “hot drinks,” but before the revelation was a year old, “hot drinks” were defined to include tea and coffee. Those who read the revelation intelligently understand that it has reference to all drugs or substances that act upon the human body to produce a constant desire for them. All habit-forming substances are included. Perhaps right here is one reason why we quibble about the meaning of the Word of Wisdom. When a taste is begotten, a habit is established, or when our appetites are concerned, almost every one of us is in-

clined to quibble just a little so that we may satisfy that appetite. The fact that the Prophet Joseph Smith spoke of alcohol, tobacco, tea, coffee and similar substances as injurious to the body and handicaps in the journey of life, is an evidence of the divine inspiration of the latter-day prophet, for the physiological value of these substances was not known in that early day. Only after the days of the Prophet Joseph Smith did the world of science establish the fact that these substances act injuriously upon the human organism.

WHAT TO EAT

The Lord seldom says "thou shalt not" without declaring also what we shall do. Therefore, the Lord prescribed in this revelation the foods that man may eat safely: meat in moderation, grain, vegetables "in the season thereof," and fruits "in the season thereof." Perhaps, were we more careful to obey the part of the Word of Wisdom that deals with the "do's" it might be easier to obey the "don't's," and thereby be able more easily to conquer our appetites for the forbidden things. The more completely the body is able to function as intended by nature, the better control man has over himself and less desire he has for stimulants and for all things injurious.

MODERN KNOWLEDGE CONFORMS TO THE WORD OF WISDOM

It is probably common knowledge to the Latter-day Saints that during the last fifteen to twenty years, the science of nutrition, the science of eating, has been developed greatly by those who make researches into this branch of knowledge. The old learning has been laid aside; and some very remarkable discoveries have enabled a new science of nutrition to be built up which is becoming very generally understood. That new science of nutrition is built largely upon the doctrine that human beings must use meat in moderation, must use the grains as nature provided them, that vegetables must be eaten freely in the season thereof, which often means as they come from mother earth; that fruits must be eaten in larger abundance than before—all practical applications of the Word of Wisdom, given in 1833, long before the science of nutrition or of physiological chemistry had been developed.

One of the teachers in the summer school of the Utah Agricultural College, during the last two years, was Dr. E. V. McCullom, a leader in this field, who has done outstanding work in the domain of modern nutrition. On the last day of the Summer term, Dr. McCullom devoted a part of his closing lecture to a discussion of the fact that the "Mormon" Word of Wisdom coincided very well, indeed almost perfectly, with the doctrine which he had been elaborating in detail to his students throughout the preceding six weeks. It brought gratitude to my heart, when my children and some of my friends reported that this man bore such a testimony to the authoritative teaching of the Prophet Joseph Smith.

WE SHOULD USE ALL KNOWLEDGE

What we eat is of tremendous importance. We possess not only wisdom of men, but also wisdom from heaven, all of which we should use for our welfare. We should be anxious to secure and use all learning that may yet be developed. It should be our ideal to make and keep our bodies just as perfect as possible; that our lives may be extended as long as possible; so that we may accomplish as much as may be possible during our earth careers.

AN EXAMPLE OF THE IMPORTANCE OF CORRECT FOODS

Last November, when I was in Washington, I had the opportunity to look into the new nutrition of which the Prophet spoke a long time ago. I went to Baltimore and into the laboratory maintained by one of the great foundations in this country. There, those in charge, to show the thorough going effect of food on the body, took two rats, one fed improper food, the other, food conforming to our new knowledge, both classes of foods in common use. The rats were chloroformed before our eyes, and opened, and their bones treated with a stain, placed under the microscope. The bony tissue of the rat which had been fed correctly was normally developed; while the tissue of the rat which had been fed improperly was imperfectly developed and diseased. This is but one of the hundreds of illustrations that might be used to verify the truth of the Word of Wisdom.

CONCLUSION

I have taken the liberty of offering these reflections upon the very authoritative and emphatic teaching of our President yesterday; and to call your attention, not in detail, for this is not a scientific lecture, to the importance of our obeying in detail *all* of the Word of Wisdom. We must refrain from the things forbidden; but we must also obey the teachings with respect to that which we should do. Already it has become evident that one of the great revelations given to man for his good is the Word of Wisdom, and also that it is one of the great evidences of the divine mission of the Prophet Joseph.

May God bless us and be with us. May we fully understand the greatness and the grandeur and the mighty possibilities of the gospel of Jesus Christ, endless in their nature and for our good, I pray in the name of the Lord Jesus Christ. Amen.

ELDER JOHN S. HANSEN

Former President of the Danish Mission

My brethren and sisters: I feel very weak and embarrassed in standing before you this afternoon; but as I have been called upon to say a few words about the work in Denmark, I will do so.

I stand before you and look over these many faces with a feeling

of fear, but also with happiness—fear that I may not be able to talk to you so that you can understand what I say. But when I think of all these many people who are here today and of the same faith that I am, belonging to the same Church, believing the same doctrines that I have been taught and believe in, and have been trying to teach to others, then, a feeling of happiness goes through me; and I ask the Lord to be with me during the few minutes I stand before you that I may be able to give an account of myself.

I came home three weeks ago today from my mission in Denmark, where I have labored three years, and have enjoyed my work. It was my second mission to Denmark. I was there in 1912 to 1914, and as I was twenty years old when I emigrated, and at that time could not speak a word of English, you will understand that I am better able now to speak Danish than English. I hope that you will be able to understand me, although in the last three years I have been preaching and talking mainly in my native tongue.

Denmark is a little country belonging to the Scandinavian group. Its population is a little more than three million people. It is a good country, and the people are a good people, and it is a pleasure to labor among them. We have had a number of good brethren from Zion to help out in our missionary work during the last three years. When I arrived, conditions were different from what they are now. A long period had elapsed in which very few elders from Zion had been laboring in that country, and there were only six elders there when I arrived. Most of the branches were disorganized. When I left, there were twenty-five missionaries in the field doing good work, and the branches were fully organized. Most of the elders that were sent to that country while I was there were young men unable to speak the language, and it took a great deal of work with them to help them learn the language and place them so that they could be of use while learning it. But I must say that the great majority of them have been very diligent and have learned the language quickly, and have been able to do a good work, and we have seen good results from our labors, many having joined the Church during this time. The prospects are good for the future.

I realize that I am speaking to people who represent the Church from the different wards and stakes. The Danish as well as the other missions needs missionaries, men of liberal experience in life, and with the language that they learn there they will be able to do a great work. There are many people in that land who are of the blood of Israel, and I feel sure many will embrace the gospel in the near future. But the gospel must be brought to them, and it must be preached to them in a language and in a way they can understand, because they are surrounded with so many different influences, all trying to work with them and upon them.

Denmark has complete religious liberty. Anyone can advocate or preach anything that he desires to preach. They had there representatives from India preaching Buddhism and other "isms." Spiritualists, Christian Scientists, International Bible Students, Seventh Day Adventists, and all these different sects, are preaching their doctrines, and many people do not know what to believe, and they come to the conclusion that it is better to leave it all alone, "Mormonism" included. And we cannot blame them. The way to teach them is to present the truth in such a way that it will reach their hearts and make an impression upon their souls. In order to do that, we must understand the condition of the people and the teachings they have been taught and have received from different sources.

A number of the sects to which I have referred do not believe in the literal resurrection of Christ. They do not believe in the resurrection of the body, and a literal resurrection is one of our testimonies to the people. We have been trying to confine our remarks to bearing testimony to the truth of the gospel of Jesus Christ as it has been revealed to us in these latter days, telling them of the true and living God, a personal God, our Father in heaven, who has a body, and who can show himself, and can talk to us and be with us. Also of his Son Jesus Christ, that he is literally resurrected with the body in which he walked and talked while upon the earth. Sometimes in our meetings, when we have borne testimony to these truths as we understand them, people have come to us and said: "These are things that we used to believe in when we were children, but now we do not know what to think, because our ministers and all these other advocates of religion have confused our minds upon the question as to whether or not man will be literally resurrected."

Ministers of the state church of Denmark have come forward with the teaching that the resurrection of Christ was a spiritual resurrection, and that it was a vision the apostles saw when they met him and talked to him after his resurrection, and also that our resurrection will be a spiritual resurrection. If we understand the people and preach the truth to them, we will find that the truth will appeal to them in many ways, and it will make an impression upon them. We have found that the best way of succeeding and getting access to the hearts of the people is by talking to them from the point of view that they now have, in order that they may understand us better than if we were to talk over their heads. I find that little children understand the teachings of our Church with reference to God much better than the grown people. In our Sunday school classes we can explain to little children the personality of God, and it seems natural to them. The people say to us, "When we were children we believed in such a God. When our fathers and mothers

talked to us about God, we pictured him as a personal God, somewhat like our earthly father. It was when we grew older that our views became confused with these different ideas that are now in the world." What we have to do is to bring the people back to the faith of their childhood, for there is not a child but has that impression and that feeling concerning God, and understanding of him when they first hear him spoken of by their parents.

When I went to school in that country I was taught the state religion, but my feelings and understanding of God were of a personal God; and when I was eleven years old and joined the "Mormon" Church, I kept that view and that idea of God, which I think is true. We have been trying to teach these doctrines to the people.

Yesterday was Easter. Today is also a holiday in those old countries, being a day appointed for Church services where they celebrate the resurrection of Christ. It is strange to think that these people will congregate and talk about the great and glorious truth of Christ's having risen from the dead, and not believe that it was a literal resurrection. But when they read the gospel of St. John about Christ coming out of the grave, and the grave being empty, they explain it by saying it was a spiritual resurrection. When we hold our Easter services, we bear witness to the people of the truth of the gospel of Jesus Christ; that he arose from the dead; that he did take the body with him out of the grave which was laid in the grave; that he showed himself to his disciples; showed them the marks in his hands and in his feet, and that he said to them, "It is I, myself: handle me and see; for a spirit hath not flesh and bones, as ye see me have." We believe also, and have taught it to the people, that all those who shall come forth in the first resurrection shall come forth with the bodies which they received here upon the earth, glorified and free from evil, and free from the results of sin, which, through the gospel of Christ, we will be able to efface. That is why the teachings referred to by Elder Widtsoe are natural to us. They fit this body which we possess and which we have received as a gift from God for our spirit to work with eternally. This body is going to be ours throughout eternity. We must take care of it, because if we do so and use it properly, it will be so much the better for us in the resurrection.

I believe that the people in the world are able to accept the principles of the gospel in a great measure, if they are presented to them in a way that they can understand and grasp. I have found many times, and I hope I will not offend anyone by saying it, that our missionaries are a little too quick to judge people, or judge their capacity to understand, and they judge them from their own point of view, instead of the point of view of the people. If it is the truth that we bring to the people, if it is the gospel of Jesus Christ, and if the Lord intends us to bring it to them, then it is our duty to

work diligently in that service, and not to give up because things seem to be difficult, or because people do not seem to understand. Maybe the difficulty is that we do not present it in a way that they can understand it, and if that is the case, then let us try to find a way to reach their hearts and their souls, and present it so they can grasp it and understand it. If we cannot do it one way, possibly we can do it in another. I have never turned away angrily from anybody who could not understand me, or who ridiculed my views. But I have always said, "We will meet again; we will talk it over again; maybe we will be able to get closer together on this point."

It is a mistake, as some have done occasionally, to say to the person who will not understand, or cannot understand, "You are cursed. I have borne my testimony to you and you do not receive it, consequently you are cursed." I have always instructed the missionaries not to do that, and have told them that we are in the world to bless and save the world and not to condemn it. We have been trying to preach and teach salvation and not condemnation, and trying to explain to the people that the gospel is in the world to build up and save the people. In preaching the gospel of salvation, we find that we are greatly blessed and the Lord is with us. Our converts have not been so many in numbers, but we have been able to bring into the Church a number of good, honest souls while I have been in Denmark during the past three years. In addition, we have been able to find and get interested in the work of the Church a number of people who were practically dead; who for years have not been visited by the missionaries, and who had forgotten that they were members of the Church; but who have come back again to the Church and have taken up the work again. They have commenced again to pay their tithing, attend their meetings, and labor in the organizations; and we look upon this as being as great a work as the bringing of new converts into the fold.

My brethren and sisters, I feel that the time is limited, as there are many others of our brethren from whom you wish to hear. But I wish, before I sit down, being the first time I have had the privilege to stand in this place, to bear to you my testimony of the truth of the restored gospel of Jesus Christ. I love it. I have tried to do my duty as far as I have been able to see it, and as far as my business has allowed me to fulfil it. I pray the Lord to be with me in the future, that I may continue in this good work, and that we may all continue to do the Lord's will; and may God help us, is my prayer in the name of Jesus. Amen.

ELDER ALBERT R. PETERSON

Former President of the Norwegian Mission

This is one of the great honors that has been bestowed upon me.

It is the first time in my life that I have occupied this stand, and I feel it a great honor and privilege to bear my testimony to you this afternoon to the truth of the gospel of Jesus Christ which has been restored. I am thankful that I have had the privilege of raising a warning voice to the nations, and in the land of Norway, to the people in the far north, declaring unto them that the Lord has restored the gospel in these the latter days.

I was indeed pleased when I heard the President speak regarding the Word of Wisdom, for I found it very necessary when I went into the mission field to preach this glorious principle to the world. It is a great responsibility which rests upon us as teachers and leaders in Israel. As I traveled around in the branches in Norway I saw fathers and mothers with their children smoking cigarettes; and I saw in these children the future fathers and mothers; and I thought, what will be the end if they continue to poison and contaminate their souls with this dreadful weed? I found a condition that made my heart ache! Out of the many honest, true Latter-day Saints, in the mission I found only very few who are keeping the Word of Wisdom. Is it not necessary that we as elders in Israel, when we go into the world, set worthy examples for these boys and girls, honest and true, living in those countries who do not, perhaps, understand the great necessity of keeping the Word of Wisdom as we do? Is it not necessary that we lift the voice of warning to them against that which will eventually destroy them if they continue its use?

I did not see this condition in Norway alone, but also in other European countries that I visited—boys and girls contaminating their souls with these things. And I feel to rejoice, and thank my Father in heaven, that my parents had the courage to join the Church and accept these great principles in Denmark many years ago, and emigrate to this country. As I traveled among my relatives, who have never understood the gospel of Jesus Christ, and saw them, with trembling hands, pouring alcohol into the coffee, I thought then, O how glorious it is that the elders in this day are sent out into the world to teach us the Word of Wisdom, thus to make us better men and women, and make us stronger physically and spiritually, that we may be able to carry the burdens of the day.

I rejoice in the privilege of being a member of this great Church, which has been organized and is costing some of the best blood on earth to establish. We all realize that when the great God of heaven wishes to do anything of importance, it must cost the blood of many good men and women.

When I was set apart as the president of the Norwegian mission, I was told that I was denied a visa to Norway, and I felt very sorry, and also felt it would perhaps be impossible for me to enter that land. When I reached Chicago, I received permission to enter Norway and to remain there for two weeks. When I arrived, I went to the police station

where I was to report, and asked for permission to remain, which permission was denied me. I went again the next day with the same result. The officials said they must take the request to higher authority. I was preparing to go the next day, and while putting on my coat and hat, a little girl was in one of the rooms pleading with God that we might be permitted to remain. I felt within my soul that we would not be permitted to remain. She knew where to go. She had confidence in the Lord. She had been taught to pray; and even as the boy prophet went into the woods to pray and had confidence that God would hear and answer his prayer, this little girl also prayed to God. She came to me and said, "Papa, I know we are going to remain, for the Lord has answered my prayer." I thought then, O, if we only had the confidence and the courage of little children! And I thought, too, is it any wonder that the Lord placed before his disciples a little child and said, "Unless ye become as a little child ye cannot enter into the kingdom of God."

It was mentioned here yesterday by President Ivins that we are not considered Christians, that we are heathens, in Norway. That is a fact. They consider us heathens and not as Christians, and I believe that was the only excuse they had whereby they could keep us from entering Norway. It is a free country, free for the Christian religion, but it is not free for those who are not Christians; in their opinion we are not Christians, therefore they have been using an old law, sixty-five years old, to keep us out of Norway. We do not have any persecution from the people on the whole, but we do meet with persecution from those in authority—the government officials and the city officials. One young elder was driven from four cities. He said, "O, I will be glad when I can find a place that I can call home for at least two or three nights." The ministers write articles occasionally in the papers against us, but they do not seem to do us a great deal of harm. I remember that one of the great ministers there said, "I am not going to let down the bars now, and let those swine in here!" It was not long after he made this remark until the Lord saw fit to call him away. Men cannot stop the work of the Lord until he may see fit to stop it himself.

There are many honest souls in Norway who are waiting to hear the gospel. The doors have been practically closed against our missionaries and our elders, and we have had a hard time getting in, but there are a few there now and I want to say to the fathers and mothers of those boys, that your boys who have been sent to Norway are honest, true workers in Israel, clean and pure.

One little item I wish to make mention of is this: Be sure, fathers and mothers that you teach your boys to pray. O how humiliating it was to one young man when he came into the mission field, and I asked him to pray. He said: "I have never uttered a prayer in my life." Who was to blame? Let us teach our children to pray, to live the gospel of Jesus Christ. There is not anything that will bring us such great

blessings as living the gospel. It will make us better men and women.

I know the gospel is true. I have felt the nearness of God in far-off Norway, away up in the Narvik branch, the farthest north of any branch in the Church. Nestled in those snow-capped mountains, we find a little branch of honest, true Latter-day Saints who are living the gospel. I am glad that I had the privilege of bearing my testimony and warning them, for it is the only hope of the nations today—that is, the gospel of Jesus Christ. May we know and realize who we are; that we are the chosen people of God; that we have been called and endowed with the holy Priesthood of God; and that we may always stand firm and in holy places, and be ready at all times to go into the world to warn the nations, and to let them know that God has spoken in these the latter days, and that his great work is rolling on. May the Lord help us to be true and firm to these principles, I humbly pray in the name of Jesus Christ. Amen.

PRESIDENT HEBER J. GRANT

In speaking yesterday of the missionary work that is being done throughout the world, although I had a note about it on a piece of paper in front of me, I forgot to mention what I consider one of the greatest of all the missions we have, namely, the one on the Temple Block, presided over by Elders Levi Edgar Young, Benjamin Goddard, and Axel A. Madsen, aided by a number of faithful workers.

The work which they are doing in allaying prejudice and in making the acquaintance of influential people, I feel is among the very finest missionary labors performed in any of our missions.

The congregation sang, "Lord, dismiss us with thy blessing."

Prayer was offered by Elder George S. Romney, president of the Fremont stake.

The conference adjourned until 10 o'clock a. m., April 6.

In the evening there was a general priesthood meeting, which was the largest priesthood assembly ever held in the Church, there being 3,207 people present. The ground floor was comfortably filled and there were many in the galleries, opened for the first time at a priesthood meeting.

THIRD DAY

MORNING SESSION

On Tuesday morning at 10 o'clock, April 6, 1926, with President Heber J. Grant presiding, the conference continued in the great Tabernacle.

The choir and congregation sang, "Come let us anew our journey pursue."

Prayer was offered by Elder Milton H. Welling, president of the Bear River stake.

The choir and congregation sang, "Jesus once of humble birth."

ELDER JOHN WELLS

Of the Presiding Bishopric

The last congregational hymn that we sang brought to my mind great events in the life of our Redeemer and events dealing with the last week of his ministry when, after having partaken of the usual passover feast and before his departure for the Garden of Gethsemane, he instituted the Sacrament, which we call the Lord's Supper. "Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body." (Matthew 26:26.) And after each disciple had partaken of this bread, "He took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; For this is my blood." (Matthew 26:27, 28.) And he told them that as often as they should meet together they should do this in remembrance of him. Our Savior left no Church ritual, nor did he outline in detail the proceedings that his followers should adopt for their meetings. He gave them no sermon and no form of worship distinctive from that which they had been accustomed to in the synagogues; but he did leave that one definite thought: that as often as they should meet together they should partake of the bread and wine in remembrance of his body and blood and of his death and sufferings, and this they should do until he should come again.

I wonder why it is that, with such definite instructions from our Lord and Master the day before he was crucified, these words have not so sunk into the hearts of Latter-day Saints that they should feel afraid to neglect the Sacramental service. I believe it is one of the most solemn occasions in the Church, the time when a Latter-day Saint sits in silence in a place of worship and partakes of the Sacrament of the Lord's Supper.

It has been my privilege to visit several of the stakes of Zion recently and to see the marvelous development of the Priesthood work of the Church. I have listened to powerful testimonies of men and

women concerning the authority of the holy Priesthood and the gifts and blessings that have come to those who hold it, through obedience to the gospel. I have listened to some wonderful singing by quorums of the Priesthood and other organizations—young men and boys. It has made me happy because I believe that in song we may worship the Lord, for he has said that the song of the righteous is a prayer unto him, and he will answer with blessings upon our heads.

In one stake of Zion the presidency of the stake announced that they had decided to call upon every active and useful member holding the Melchizedek Priesthood to aid the bishoprics; each one of these persons to have assigned to him some neglectful or indifferent boy, over whom he will watch and teach the gospel and try to implant in his heart the love of the work of the Lord and a deeper appreciation for the blessings and opportunities that come to him. And he will be taken care of by this older and more experienced man until the boy can practically walk alone.

What a wonderful possibility this thought opens to our minds. Take into consideration those who hold presiding positions in the stake alone and consider the bishoprics alone. If each of these brethren would take upon himself to be a brother's keeper to one of these indifferent boys for a year and see that these boys are trained and directed in the right manner, think of the good that would result. There are in the stakes of Zion 282 brethren holding the office of presidency; there are 94 stake clerks; there are 1,400 high councilors and alternates; 200 patriarchs; in the neighborhood of 1,500 holding offices as presidencies of councils of seventies; 500 quorums of elders, each quorum presided over by three men, making 1,500 men; then there are nearly 3,000 bishops and counselors. If each of these brethren made it his duty to take charge of one wayward or neglectful boy, thousands of young men would be on the road to improved conditions and would be diverted from paths of waywardness and neglect to a better understanding and appreciation of the gospel.

Tithing matters have been touched by our President, and incidentally by two or three other speakers. We have recently had a tithing settlement, and the tithes of the Church have materially increased. Crops in most districts have been bountiful, and some of our brethren have been blessed with larger incomes, as a result of the high prices obtaining for certain products. The Lord has blessed this land, and he has done so because it is occupied by his people. As we pay our tithes and offerings gladly and willingly, as a part of our service to the Lord, so will he bless this land. What was once a barren waste is now a marvel to those who travel through this country.

No doubt, during this tithing settlement that has recently passed, many of our brethren and sisters went happily and gladly to their bishoprics, who are common judges in Israel, and were pleased to tell these good men that they had fully observed the law of tithing. Every

person is happy when he fulfils the law of the gospel. Others, no doubt, went to the tithing settlement feeling more or less conscience-stricken, and made resolves for the future, that they would more diligently observe this important law and would try to pay their tithes and offerings in the season thereof.

I appeal to my brethren and sisters not to leave the settlement of their tithing until the end of the year. I firmly believe in the idea of paying tithing each month. Every Latter-day Saint who earns something, whether he be old or young, rich or poor, should sit down with his conscience on or about the last day of the month and find out what the Lord has given him, and tithe it there and then. So many of our people get into the habit of leaving the payment of tithing until the end of the year, feeling that the next month they will be better off. The end of the year creeps along, settlement comes, and then instead of seeing how much we owe the Lord and paying it gladly, there is a tendency to see how little we can get off with and ease our consciences.

Tithing is a fundamental principle of the gospel of Jesus Christ. To those who observe it fully there comes a deeper love of the gospel. It is just as essential to our growth and development in this Church as are repentance, baptism, or any other fundamental laws. It will develop in men and women a deeper devotion to the truth and greater willingness to serve their fellowmen; and, above all, it will increase their testimony of the gospel.

I picked up an old *Journal of Discourses* a few days ago. It was forty years old. I opened it casually and found there a very fine discourse given in Provo, in 1855, by Brother Franklin D. Richards, in which he urged obedience to the principle of tithing. He said: "In the receipt which the Prophet Joseph Smith gave to me in Nauvoo, signed by himself and the tithing clerk, he stated that having paid my tithing in full to date, I was entitled to the benefits of the baptismal font, which had just been dedicated in the basement of the temple." So, evidently in those days it was understood that those who paid their tithing in full had the privilege of the House of the Lord. Twenty years later President Joseph F. Smith, from this very pulpit, spoke these words:

"By the principle of tithing the loyalty of the people of this Church shall be put to the test. By this principle it shall be known who is for the kingdom of God and who is against it. By this principle it shall be seen whose hearts are set on doing the will of God and keeping his commandments, thereby sanctifying the land of Zion unto God; and who are opposed to this principle and have cut themselves off from the blessings of Zion. There is a great deal of importance connected with this principle, for by it it shall be known whether we are faithful or unfaithful. In this respect it is as essential as faith in God, as repentance of sin, as baptism for the remission of sin, or as the laying on of hands for the gift of the Holy Ghost."

After all, we are creatures of habits. The habits formed in our childhood stay with us throughout life. Every boy and girl, for this

reason, should be taught the principle of tithing and should be urged to tithe all that comes to them, and fathers and mothers should see that their children have something to tithe. At one time I was out with Elder Stephen L. Richards, at a stake conference, and he expressed the thought that every member of the Church should see if the Lord has given him something, and if so, should tithe it in the month in which it was received. He recommended that fathers and mothers encourage boys and girls to tithe even their spending money, not because it has not already been tithed, but to develop the habit of paying tithes and offerings as children, so that when these children become grown the habit will have been formed.

I am glad that I am a Latter-day Saint, thankful to my heavenly Father that I heard the gospel, thankful to be associated with my brethren and sisters in the work of the Lord. I have been blessed with a testimony that this is God's work; that it is the power of God unto salvation; that the holy Priesthood is the agency by which he operates in this Church through those who have received the gospel; and I pray that the Spirit of the Lord and the blessings of the gospel may be upon all of us, which I ask in the name of Jesus Christ. Amen.

ELDER CHARLES S. HYDE

Recently returned President of the Netherlands Mission

I am not entirely surprised, my brethren and sisters, at being called to this position, as a number of other returned mission presidents have already spoken. But notwithstanding the sense of responsibility which I feel in speaking here this morning, I am very pleased to be able to report to you the labors which have been performed in the Netherlands mission, and to tell you something of that wonderful little country.

The country of Holland is about one fifth the size of the state of Utah, according to area, and has a population of between seven and a half and eight millions of people. The Church membership in Holland at the end of 1925 was 3270 souls. There were 63 missionaries laboring in that land at the end of the year, in four conferences and 18 organized branches. During the year they performed a most remarkable work, and while we had only 93 baptisms, they distributed more than 400,000 tracts, held 31,000 gospel conversations, and visited the homes of 6,513 people on re-visits. While this may not be a very large number compared with other missions, I feel that this is a remarkable work to be accomplished under the conditions which prevail in that land. I am very happy to report that the elders are united; that they sense the responsibility of missionary service, and are seeking to bear witness of the divinity of this latter-day work whenever occasion presents itself.

I believe some of the best times I have spent in my life have

been in the missionary service, and especially on occasions where ordinances of the gospel have been performed. It has been my privilege to attend some very remarkable baptismal services, not only in Holland but in Belgium, which at one time was a part of the Netherlands mission; also in Switzerland, where I had the pleasure of attending conferences. I remember a very impressive baptismal service which was held in Lake Geneva during one of the sessions of the Lausanne conference, where a number of people were baptized in the lake upon a beautiful Sabbath morning, to begin the sessions of that wonderful conference. But I believe the most remarkable baptismal service that I have yet been privileged to attend was one held in the month of February, 1924, in the city of Liege, at the time of the official organization of the French mission. There were a number of candidates prepared for baptism and the service was scheduled to be held at ten o'clock on Sunday morning. It was a wintry day and snowing, cold and uninviting, and as we went to the baptismal place in the river I felt in my heart that it was a most uninviting day. Among others who were present were the elders of that conference, visiting brethren, myself, and the newly appointed president of the Netherlands mission, also President David O. McKay. As the elder who was to baptize descended into the water with his candidate, in the heavens a ray of light shone through, the clouds separated, it ceased snowing, and there just upon the spot where the elder stood with his candidate, a ray of light descended and shone upon those who were in the water, and remained there until all the candidates were baptized, and as the last person went up out of the water, that ray of light disappeared, and it began to snow again. To me it was a most remarkable manifestation of the divine approval of God upon that wonderful ceremony of baptism which was being performed by his authorized servants in the river. My heart was thrilled as I felt that God was smiling his approval upon that which was being done, and sanctifying to the people the ordinance which they were taking upon themselves, to keep his commandments and to walk in his ways.

The elders who are laboring in that mission have received of the Spirit. They are united, and they are seeking to do that which is required of them. If I had received no other witness throughout my missionary work than the attitude of the elders, it would have been a remarkable manifestation. The fact that these young men are cleansed and purified, sanctified to the work of the Lord, is a most remarkable thing. I have had them come into my office with their disappointments in seeking to learn that language and to accustom themselves to the habits of the people, and they have poured out their souls to me in tears, expressing their feeling of inability to do the work which they had been called to do, of their

unpreparedness, being disappointed in that they had not fulfilled every responsibility at home which they had been privileged to do had they been so inclined. But after speaking with them, and praying with them, and counseling them, they felt to go onward and receive the spirit of the work.

Just before leaving to come home one of our new elders came into the office, and in tears poured out to me his soul; told me of his life and all that he had done, and his desire to do right, but with the feeling of inability to do everything that missionary work imposed upon him. After counseling with him and having prayers with him in my office, he went out feeling encouraged, and the day I left I received a letter from him, and at the top of it he had written these words: "There is sunshine in my soul today." That spirit is the spirit which characterizes their work—sunshine in the soul, and a desire to preach repentance and to bear witness of the divinity of this gospel. We have sought to impress them with the fact that the Lord has made wonderful promises to his servants in the missionary field, that he would be with them and go before them, and prepare the way, that they might be able to accomplish that work.

I desire to call attention to his promise as made known in the 84th section of the Doctrine and Covenants, and we have relied upon this promise, and have seen the truthfulness of it. We have realized that the Lord really brings to pass his promises to those who seek to obey him. In speaking to the missionaries who had returned from the Eastern States in the year 1832, he made known these words:

"Behold, I send you out to reprove the world of all their unrighteous deeds, and to teach them of a judgment which is to come.

"And who receiveth you, there I will be also, for I will go before your face. I will be on your right hand and on your left, and my Spirit shall be in your hearts, and mine angels round about you, to bear you up.

"Whoso receiveth you receiveth me; and the same will feed you and clothe you, and give you money.

"And he who feeds you, or clothes you, or gives you money, shall in nowise lose his reward.

"And he that doeth not these things is not my disciple; by this ye may know my disciples."

We have tested this word and found it to be true, for we have found in that land disciples of the Lord Jesus Christ, men and women who have been and are willing to feed the elders and to clothe them and to give them money, and rejoice in this opportunity. In all of the organized branches of the Church in that mission where members of the Church reside the elders are fed, and in many instances clothed and given money by members of the Church; and last year, by practicing economy, we were able to reduce the average expense per missionary in the mission from \$32.00 to \$27.17;

with this added testimony that the elders who expended the least amount of money in the missionary services were doing the best work and producing the most results, for they were relying upon the Saints, partaking of their hospitality, leaving their blessings, and the Saints were in nowise losing their reward. And we were able to determine the disciples of Christ from those who were not his disciples. Truly the Lord is going before his servants, is on their right hand and on their left hand, and is bearing them up, and his angels are round about them, and they are enjoying an influence that will sanctify their souls, if they continue faithful in the work.

I believe I realize to a certain extent the feeling experienced by some of the Seventies in the time of Christ when they returned from their missions, and with joy reported that even the evil spirits had been subjected unto them by the name of Christ. I have also had a similar experience, when even the evil spirits have been subject unto us through the name of Christ. We had one in the mission field afflicted with an evil spirit, and his body tormented and tortured by the possession of that evil spirit. I came into the room upon one occasion, and the evil spirit sprang upon me and seized me by the throat with a grip of iron, shutting off even my ability to speak and almost to breathe, while the elders stood round about, also my wife with a feeling of fear in her heart that the evil spirit would overcome me. He shouted with a voice that was most terrific. He declared himself to be the devil. "My name is Satan," he declared, "and I have more authority than you." And again tightening his grip upon my throat he declared, "I have more authority than you." I could not speak, but I looked the person in the eye, and releasing his grip and falling upon the bed, that same voice declared, "No, I have not more authority," and he hid his face in the pillow and was subject to the power of the Priesthood. Elder Kooyman, who was conference president, anointed him with oil, and with other elders I laid my hands upon him, and I began to confirm the anointing with oil. When I reached the point in prayer, that "in the name of Jesus Christ," I was going to say, "we rebuke the spirit," he sprang from the bed, and pleaded: "Do not use that name, do not use that name." We placed him upon the bed, and in the name of Jesus Christ I rebuked that spirit and commanded it to depart from him, and the person who was afflicted fell limp upon the bed and slept for hours, the first peaceful sleep he had enjoyed for several days. One of the greatest witnesses that have come into my life was upon this occasion.

I had been taught by my father and mother that there is power in the Priesthood. I had been taught it in the Sunday school and in the elders' quorum. I doubted it not, I felt that there was power in that Priesthood, but this was the first occasion which had come

into my life where I had seen evil spirits subject to that power without even a word being spoken. I realize that those who are set apart and ordained to preside have authority to administer in the ordinances of the gospel and have power over unclean spirits.

I might go on and relate to you many wonderful experiences, but the time will not permit. I rejoice, my brethren and sisters, that the opportunity came into my life, to enjoy the wonderful spirit of missionary work, to associate with the cleanest, most wholesome young men that can be found in the world anywhere, whose lives are clean, and whose habits are an example unto all the world, seeking to bring unto them the power whereby they may be saved. I thank the Lord for this Priesthood, the power whereby we may sanctify our lives unto the renewing of our bodies, and by enduring in faithfulness become the sons of Aaron and Moses, sons of the seed of Abraham and the Church of God, and of the elect of the kingdom. That we might sanctify ourselves by this Priesthood and continue faithful and enjoy the Spirit of the Lord as long as we shall live, is my prayer in the name of Jesus Christ. Amen.

ELDER DAVID A. SMITH

Of the Presiding Bishopric

I rejoice, my brethren and sisters, in the fellowship with you and for this privilege of meeting with you in conference, to be fed spiritually, for I have been fed and I rejoice in this fact.

I have a testimony that God lives; he has been good to me and I have found him to be patient, kind and loving, and I sincerely pray that while I address you this morning he will bless me with the same spirit that has been present in our conference thus far.

Many of our speakers have referred to the good work being accomplished by those who are sent into the mission field and to the wonderful growth and development of young men who are called to this service. It is a fact that the spiritual growth of our young men who go into the mission field is very rapid after they reach their field of labor, and we often refer to this development as a witness of the mercy and goodness of the Lord to those who serve him in faith. I have been wondering if, because of this fact, we neglect to a large degree our opportunities for development at home, looking forward to even a greater service than could be rendered in the mission field with proper preparation beforehand.

For the last year it has been my good fortune and pleasure to labor with many young men who have been preparing to leave for the mission field. Occasionally this question is asked: Why did the Lord keep Joseph Smith waiting for seven years after giving him the first vision? And from the discussion of this question, I have wondered if many of us have not had this

same thought in our minds. Let me refresh your minds by briefly calling your attention to the fact that after Joseph Smith went into the woods to pray and after he had received the wonderful manifestation—the appearance of the Father and the Son, at which time he was commanded not to join any church, but to return to his home and in due time information would be given to him—he waited three years, which seems to have been a time in which he was tried and ridiculed and tempted, but overcame all temptations, his faith in the Lord and determination to serve him increasing. When he had been sufficiently tried and had shown by his faith and his works a desire to carry out the instructions given him and to seek for greater light and knowledge, the Angel Moroni appeared to him, and for four years he was schooled under the direction of this heavenly personage; and finally the plates containing the record of the ancient inhabitants of the American continent were given to him and, little by little, translated, requiring much patience, study and effort upon the part of Joseph Smith.

If we stop to reflect upon this incident and many others that could be called to our attention, we will see how God calls men to positions of great responsibility and provides for their preparation for such service. "Many are called but few are chosen." Is it not possible that many blessings are withheld from us because of our failure to earn those blessings through our faith and our works. In this day opportunity is given to us to prepare in our youth for the service of the Lord, and not only is the opportunity given, but we are commanded to prepare through the organizations provided for us, and known as the priesthood quorums. Isaiah tells us in the following passage when we are to begin to gain knowledge:

"Whom shall he teach knowledge? and whom shall he make to understand doctrine? them that are weaned from the milk, and drawn from the breasts.

"For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little." (Isaiah 28:9, 10.)

We also read in Deuteronomy 32:1-4 the following:

"Give ear, O ye heavens, and I will speak; and hear, O earth, the words of my mouth.

"My doctrine shall drop as the rain, my speech shall distill as the dew, as the small rain upon the tender herb, and as the showers upon the grass:

"Because I will publish the name of the Lord: ascribe ye greatness unto our God.

"He is the Rock, his work is perfect: for all his ways are judgment: a God of truth and without iniquity, just and right he is."

I am wondering if some of us have overlooked this fact. Occasionally we hear expressions from members of the Church that would lead us to believe that we cannot expect young men to get the spirit of missionary work at home. Is this a real condition or an imaginary one? When we meet together to worship, we partake

of the same spirit and manifestations that are found in the mission field, and many times to a greater degree. If we will study the matter we will find that this spirit and these manifestations come mainly to those who are serving in faith and who, through their labors, are entitled to these blessings.

If our young men were given greater opportunity to give expression to their thoughts, and were taught to respond to the requirements of the priesthood and the responsibilities placed upon them in the quorums of the Aaronic Priesthood, and to perform the labors required of them in these organizations, laboring at all times in faith and for a purpose under the direction, encouragement and good-will of their parents, their brothers and sisters, and associates, they would, in my opinion, go into the mission field with the same spirit that is developed so soon after they arrive in the field.

What is responsible for this rapid growth and development in the mission field? It is the responsibility which is placed upon them; it is the work required of them. They leave their homes for the mission field with a testimony of the gospel, but that testimony is not developed. They have looked forward for years to an opportunity to serve in the mission field, but as a rule have not been given opportunity to give expression to their thoughts or to discuss the knowledge they have received concerning the gospel of Jesus Christ of Latter-day Saints; but when they reach their fields of labor they humble themselves before the Lord and seek the Lord in prayer, just as Joseph Smith sought him. They are touched by the influence of the holy Spirit and they respond to this power and influence.

Now, what justification have we to feel that it is necessary for these young men to go into the mission field before they can develop this attitude toward the things pertaining to the gospel? There are many schools in which we may learn. Some are schools which look to the holy Spirit for light. Under this influence the spiritual growth is much more rapid than otherwise. We have an example of this in the life of Moses. We all know the story of his childhood, how he was taken to the home of Pharaoh, where he grew to manhood, learning from his mother, who was employed as a nurse to care for him, of the teachings of her people concerning God and the hereafter. Moses was far removed from the spirit and influence which comes through these teachings when in the midst of those who partake of this same influence. He learned of the teachings of the world from the masters of Egypt, who, while they had great learning, were not actuated by that influence which comes from above. So, while Moses had faith in God and the teachings of his mother, he had evidently not learned of the great power and could not appreciate fully the promises of the Lord to

his children. An example of this is shown in the third and fourth chapters of Exodus.

Moses seemed curious when he saw the burning bush and he stopped to determine why the bush could burn and yet not be consumed; and God called him and told him of the afflictions of his people, saying:

"Now therefore, behold, the cry of the children of Israel is come unto me: and I have also seen the oppression wherewith the Egyptians oppress them.

"Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt." (Exodus 3:9, 10.)

Had Moses been trained under the proper influences, this no doubt would have been commandment enough for him, but listen to his reply: "Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?" Even with the promise from the Lord to be with him, Moses questioned the power of God to give him strength to accomplish God's purposes. Even after several miracles had been performed by Moses as a sign to him of the power of God, he found excuses for not carrying out the Lord's instructions, and finally Moses said unto the Lord:

"O my Lord, I am not eloquent, neither heretofore, nor since thou hast spoken unto thy servant: but I am slow of speech, and of a slow tongue.

"And the Lord said unto him, Who hath made man's mouth? or who maketh the dumb, or deaf, or the seeing, or the blind? have not I the Lord?

"Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say.

"And he said, O my Lord, send, I pray thee, by the hand of him whom thou wilt send.

"And the anger of the Lord was kindled against Moses, and he said, Is not Aaron the Levite thy brother? I know that he can speak well. And also, behold, he cometh forth to meet thee: and when he seeth thee, he will be glad in his heart." (Exodus 4:10-14.)

Is it not possible that blessings were withheld from Moses and given to Aaron, blessings which Moses could have enjoyed had he obeyed the commandments of the Lord in faith?

In the life of Enoch we have another striking example of how the Lord provides a means for the establishment of his work and the preparation of his servants for service in that great work. We are told that in the days of Enoch there was great wickedness upon the earth. In Moses 6:27, 31 and 32 we read the following:

"And he heard a voice from heaven, saying: Enoch, my son, prophesy unto this people, and say unto them—Repent, for thus saith the Lord: I am angry with this people, and my fierce anger is kindled against them; for their hearts have waxed hard, and their ears are dull of hearing, and their eyes cannot see afar off; * * * *

"And when Enoch had heard these words, he bowed himself to the earth, before the Lord, and spake before the Lord, saying: Why is it that I have found favor in thy sight, and am but a lad, and all the people hate me; for I am slow of speech; wherefore am I thy servant?

"And the Lord said unto Enoch: Go forth and do as I have commanded

thee, and no man shall pierce thee. Open thy mouth, and it shall be filled, and I will give thee utterance, for all flesh is in my hands, and I will do as seemeth me good."

Unlike Moses, Enoch did not question the Lord, but he acknowledged his own weakness and his lack of preparation and was willing to be guided by the Lord and prepared for the service required of him. We find that Enoch did not commence his preaching immediately, but was taken into the mountain where the Lord taught him, where he learned precept upon precept, line upon line, here a little and there a little, finally returning to his people, where he converted a city, and the city was not, for the Lord took it unto himself.

Now, my brethren and sisters, I mention these incidents because it seems to me that there is something lacking, either in our belief, in our training, or in our faith, when we say that young men cannot be prepared at home in the Church for service they render so well under the guiding influence of our heavenly Father in the mission field. How much better they could and would serve while in the mission field if they were thoroughly prepared before leaving. It is so easy to pass the responsibility to someone else, but it requires a real effort to face the responsibility placed upon one when he receives the Priesthood and to perform the labors required of those who are called to such positions, who should labor in faith and humility, knowing and realizing that all things are possible to those who serve the Lord in faith, with a desire to accomplish that which is required by him. Let us keep in mind the words contained in John 15:1-5:

"I am the true vine, and my Father is the husbandman.

"Every branch in me that beareth not fruit he taketh away; and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit.

"Now ye are clean through the word which I have spoken unto you.

"Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me.

"I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing."

How many of us belong to that branch which beareth good fruit? How many of us are in danger of being cut off because of our inactivity, because of our failure to take advantage of every opportunity that comes to us for service in this great work?

May we be numbered among the branches that bear fruit; may God purge us that we may bring forth more fruit; may we always abide in him and may his words abide in us, that we may eventually be glorified with that glory which he has promised to those who are faithful in all things. May God help us to see the way; may we be guided by his Spirit that we may go forward and accomplish that which is required of us, doing it in faith and

humility, is my prayer, which I ask in the name of Jesus Christ. Amen.

A sacred solo, "Light of the world," was sung by Cyril Martin.

ELDER CHARLES H. HART

Of the First Council of Seventy

The Apostle Paul, in the opening words of his epistle to the Hebrews, testified as follows:

"God, who in sundry times and in divers manners spake in times past to the fathers by the prophets, hath in these last days spoken unto us by his Son."

And so we testify that in this generation the same God has spoken through his Son, and through the prophets unto us. Just as it was necessary to supplement the revelations of the Old Testament by the revelations of the New Testament, to which the Apostle Paul testifies, so was it necessary to supplement the revelations of both the Old Testament and the New Testament by the revelations to us in our generation.

The history of this American volume of scripture, this modern volume of scripture, known to us as the Doctrine and Covenants, shows that the Prophet Joseph Smith and also his associates placed a high valuation upon the message, upon the doctrines given to us. Soon after the organization of the Church, indeed about three months afterwards, Joseph was concerned in getting the revelations together for the purpose of publication. In November, 1831, a conference was called at Hiram, Ohio, for the purpose of having these revelations sent down to Missouri and published at the printing office of the Church, then established at Independence, Missouri. On the afternoon of that day, November 1, 1831, there was given to the Prophet Joseph the revelation now embodied as the first section of the Doctrine and Covenants, known as the preface. It is so designated in the revelation. This revelation alone is very strong corroborative proof of the divinity of the work through the Prophet Joseph.

Elder Whitney spoke of the Book of Mormon as being one of the strongest corroborative evidences of the divinity of the Master. And so as to the Doctrine and Covenants we may say that it is a very strong book of corroborative testimony in support of the divinity of this latter-day work.

Dr. Eliot, the president emeritus of Harvard, has given us a volume of prefaces of the notable books of the world. Volume 39 of this five-and-one-half-foot library, as it is sometimes called, is a volume devoted entirely to prefaces—prefaces that are deemed worthy to live after the books themselves to which they are prefaces in some instances have lapsed into obsolescence. After considering the preface to the Doctrine and Covenants in the light of the literary standards of the world as to what a preface should be, and after comparing

it with the outstanding prefaces of the books of all time, I discover it to be a very remarkable document. I have read it over scores of times, and the oftener I read it the more powerful and beautiful does the language seem to me. I am persuaded that the testimony in support of so-called "Mormonism" is not dependent upon any one single bit of evidence, but upon the cumulative effect of all the corroborative evidence we have in support of this divine latter-day cause.

The brethren having in charge the bringing forth of the Doctrine and Covenants safeguarded it very carefully. It was not sufficient for Oliver Cowdery alone to take the manuscript from Ohio to Missouri, but by revelation a companion was designated as his assistant in carrying that message. Ex-Governor Harding, of Utah, a Palmyra boy, in an affidavit furnished for an anti-"Mormon" publication in the 50's gives us a very beautiful picture, to my mind, of the way Joseph and his associates safeguarded the precious manuscript of the Book of Mormon. He testifies that he saw Joseph, Oliver and Martin walking through the woods each day in the morning, with a "take," as the printer calls it, of manuscript to be delivered to Mr. Grandin, the printer of Palmyra, sufficient copy for the day; and the same three men again in the evening walking through the woods to receive back the precious manuscript which the printers during the day had placed in type.

Some of the brethren felt that it was not such a very difficult thing to produce one of these revelations. They saw these revelations and realized that they were coming through the Prophet Joseph more or less in his language, and yet with wisdom above that of man, and a notion prevailed with some that it was not a very difficult thing to produce such revelations. Then the test was given of the Lord, just as surely a test, although not so spectacular, as Elijah's contest with the priests of Baal. This is the language of the Lord in making that test:

"And now I, the Lord, give unto you a testimony of the truth of these commandments which are lying before you. Your eyes have been upon my servant, Joseph Smith, Jr., and his language you have known, and his imperfections you have known; and you have sought in your hearts knowledge that you might express beyond his language; this you also know.

"Now, seek ye out of the Book of Commandments, even the least that is among them, and appoint him that is the most wise among you;

"Or, if there be any among you that shall make one like unto it, then ye are justified in saying that ye do not know that they are true;

"But if ye cannot make one like unto it, ye are under condemnation if ye do not bear record that they are true.

"For ye know that there is no unrighteousness in them, and that which is righteous cometh down from above, from the Father of lights." (Doc. and Cov. 67:4-9.)

And there was one wise man—Church history suggests that he was very wise in his own estimation—Brother McLellan, who was really foolish enough to undertake to produce something that would read somewhat like one of these revelations, and added to his knowledge the

folly of attempting the impossible. Just as the great John Marshall, justly estimated the greatest jurist that the United States has ever had, failed upon a challenge by his preacher, to produce a parable comparable to one of the parables of our Lord and Master.

There were many testimonies given in support of the divinity of the revelations. The first book published was known as the Book of Commandments, afterwards changed to its present title. The Presidency in the proposed issuance of that volume, testified thus:

"We do not present this little volume with any other expectation than that we are to be called to answer to everything advanced, in that day when the secrets of all hearts will be revealed and the reward of every man's labor given unto him."

Later the great body of the priesthood divided into departments, each with a spokesman, and strongly testified to the divinity of that book of revelations and to Joseph as a prophet. The following testimony was prepared and presented at a conference, November, 1831, it being intended to have it signed and printed in the Book of Commandments:

"The testimony of the witnesses to the Book of the Lord's Commandments, which commandments he gave to his Church through Joseph Smith, Jr., who was appointed by the voice of the Church for this purpose: We therefore feel willing to bear testimony to all the world of mankind, to every creature upon the face of all the earth, and upon the islands of the sea, that the Lord has borne record to our souls, through the Holy Ghost shed forth upon us, that these commandments were given by the inspiration of God and are profitable for all men, and are verily true. We give this testimony unto the world, the Lord being our helper; and it is through the grace of God the Father and his Son, Jesus Christ, that we are permitted to have this privilege of bearing this testimony unto the world, in which we rejoice exceedingly, praying the Lord always that the children of men may be profited thereby." (*History of the Church*, Vol. I, page 226.)

This testimony to the truth of the Book of Commandments was concurred in by the leaders and other elders present at the conference where it was presented. It may have been signed also. It was carried to Missouri, but owing to the fact that the printing press was destroyed by a mob before the Book of Commandments was all printed, the testimony does not appear in the part of it that was printed; but it was concurred in by all the leading brethren present at the conference, among them being Joseph Smith, Jr., Oliver Cowdery, David Whitmer, John Whitmer, Peter Whitmer, Jr., Sidney Rigdon, William E. McLellan, Orson Hyde, Luke Johnson, Lyman E. Johnson, and others. (See *History of the Church*, Vol. 1, page 222 and 226.)

As we look for individual items of testimony, having as I say this cumulative effect of making a case beyond all controversy to those who are willing to listen to the truth, we have such evidence as was referred to by President Grant in his opening speech—the testimony of the great premier of England, Gladstone, a man disinterested and certainly competent to give that testimony. And the testimonies continue up

to this time in support of the revelation to Joseph contained in section 101, Doctrine and Covenants, verse 80, to the effect that the constitution of this land was established by wise men raised up unto this very purpose—not only the view the great Gladstone had, but modern lawyers in convention assembled express similar views in reference to the inspiration of this great work. Honorable Michael J. Doyle, in the convention of the Commercial Law League of America, held July 13th, 1925, said:

“It is not to be expected that any product of mere human brain can escape all criticism or will be an absolutely perfect document. But so far as human genius could reach, the testimony of the intervening years has established that never before in the history of man’s endeavor to uplift man has there been presented to civilization or to humanity a document so inspiring of the rights of posterity and the rights of freedom, as the document which followed the Declaration of Independence on that hot Fourth of July, 1776. I agree with the many writers on the subject who say that we have much reason to believe that the brain of these men, sitting there in that solemn assembly, was touched by a divine spark when they gave to the world and to posterity that marvelous document.”

A federal judge who sometimes sits in our own city, Judge Page Morris, had this to say with reference to the Constitution not long ago:

“The Constitution of the United States is the greatest document the world has ever known, and if it is not divinely inspired it is nearer to it than any other human document I know of.”

The very manner of giving these revelations indicates that Joseph had divine assistance. Parley P. Pratt testified to the giving of these revelations, but time does not permit to read his testimony, but it was in substance to the effect that there was no interlining, no reviewing, no reading back, no corrections, but he simply dictated it, so that a person writing longhand could conveniently take it, and when his dictation was through the revelation was complete.

My own testimony is that the revelations in the Doctrine and Covenants are beyond the wisdom of man. That is true of the least revelation. Take, perhaps, the shortest, the second section, outlining all our great temple work in the turning of the hearts of the children to the fathers and the hearts of the fathers to the children. That is above the wisdom of man, as also the 20th, 107th, 84th, and 124th, sections, the four great charters of the Priesthood, or revelations on the Priesthood, which, by the way, the priesthood here assembled should be very familiar with, as many of them no doubt are, and other revelations, too numerous to mention, such as the 59th, the 93rd, 76th, 87th, 88th and 89th sections. Indeed any one of them is above the wisdom of the young man Joseph, and above the wisdom of any of his associates, and above the wisdom of the world today. That is my testimony, and I bear it in the name of Jesus Christ. Amen.

The congregation sang the first and third verses of the hymn, “Praise to the man who communed with Jehovah.”

ELDER CHARLES A. CALLIS

President of the Southern States Mission

Brethren and sisters: A solemn thought comes to me as I stand before you. It is this: The Lord said: "I give unto men weakness that they may be humble; and my grace is sufficient for all men that humble themselves before me; for if they humble themselves before me, and have faith in me, then will I make things become strong unto them."

The Apostle Paul, by the inspiration of the Lord, declared: "But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us."

There were those in Paul's day who made the statement that his bodily presence was weak; but in that earthen vessel was the courageous spirit, the power of the Priesthood and the Holy Ghost that magnified the name of the Lord, and that preached Jesus Christ and him crucified to all the people who would listen to the apostle's message.

We should look upon the manner of our redemption not only with respect and gratitude, but also with deep love and affection. In the body of the Babe of Bethlehem was the mighty God, the everlasting Father, the God of heaven, who came down to redeem his people.

What was there in that young child to incite the murderous impulses in the heart of the wicked King Herod? The child appeared to mortal eyes much like other children, except to those whom God had given the light to see that the Son of Mary was God, the Savior. The evil power moved Herod to seek the life of the Only Begotten of the Father, because the promised Son was a revelation of God, the Redeemer of the world, who came to save mankind by his atoning blood. He was the Resurrection and the Life.

When the Prophet Joseph Smith related to sectarian ministers the account of his glorious vision in which he beheld the Father and the Son, they laughed him to scorn and persecuted him. After accomplishing all the work God had given him to do, he sealed his testimony with his blood as a martyr for the Lord Jesus Christ. What was there in that boy to stir up hate and murder in the hearts of those who persecuted him and sought his life? The evil one revealed to them that here was a man who came to declare to the world that God lived, that Jesus was the Christ. Joseph Smith was a man sent from God to fill the earth with the knowledge of the Lord and to restore the true and everlasting gospel for the salvation of the children of men.

The remark is sometimes heard among us that the world looks with more complacency upon a prophet than it did a generation

ago. This is not true, and those who entertain that idea are deceiving themselves. The same power that hated the Savior has always hated and will always hate the prophets he sends into the world. "If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you."

A few years ago, shortly after the World War, I had a conversation with a prominent minister. He was a great preacher of the gospel as he understood it. In manner he was courteous, and his questions indicated a tolerant spirit. At the close of our talk I said to him: "Doctor, do you not think that this great war and this terrible epidemic of influenza foreshadow some great event such as the second coming of the Son of God?" He replied: "I think so now, but if a man eight years ago had told us that this war and epidemic would come, we would have laughed him to scorn and then crucified him." I said: "Doctor, men did crucify just such a man." Then to relieve the deep astonishment depicted on the churchman's countenance, I told him the story of the Prophet Joseph Smith and the marvelous predictions that he made, by revelation from the Lord, of the Civil War, the World War and the desolating sickness and the overflowing scourge that should cover the land.

I testify to you, my brethren and sisters, that in earthen vessels there is power, there is a heavenly treasure. In the Prophet Joseph Smith there was a heavenly treasure, an immortal spirit, the power and calling of the holy Priesthood and the Holy Ghost by which he established the Church of Jesus Christ of Latter-day Saints in all its beauty and power, divinely commissioned to preach the gospel to prepare the way for the second coming of the Lord.

And I testify that in the missionaries, earthen vessels, the Holy Ghost dwells, and by this they know, by first-hand knowledge and not second-hand, that Jesus is the Christ. By that treasure and power they are preaching the restored gospel, reproving the world of sin, and God is blessing their labors.

The President of the Church has the same treasure, the same power, keys, and authority that the Prophet Joseph Smith had, and all the leaders of the Church, and the officers laboring under their direction have these treasures and the calling and authority that belong to the particular offices to which they have been appointed, to declare God's message to the people to whom they are sent and among whom they labor. This testimony I bear, in the name of Jesus Christ. Amen.

PRESIDENT HEBER J. GRANT

A Lamanite brother from Washakie will now speak to us. His remarks will be interpreted by his bishop, Elder George M. Ward.

We have 150 members of the Church in Washakie. I understand that this Lamanite brother said he would like the opportunity of saying a few words here, and we are glad to have him do so. Brother Frank Warner, a brother of our Lamanite who is coming to the stand, filled a number of very fine missions among the Lamanites in different sections of the United States.

YEAHGAH TIMBIMBOO

My brethren and sisters: I am glad to meet here with you in conference. This is the first time in my life I have stood here and spoken to an audience. In my childhood I understood nothing of the services of this people. I had seen them going to Church. Not until I yielded obedience unto the word of God and accepted the ordinances of the gospel did I know what they were doing. Since I have accepted this gospel I have felt to be a friend to this people, and I have no desire to kill, or to do anything wrong that would displease the Spirit of the Lord.

I believe the Lord is in existence. In my younger days I was sent with others to this country towards the west in search of a Great Spirit. But I have found that the Spirit of the Lord is among this people. While in search of that Great Spirit, the company of Indians traveled by foot day and night, and endured hardships, hunger and thirst. When we did reach our destination in the west, we found it was the elders of this Church, and we were baptized by those elders. Since I have been baptized and accepted this gospel I feel to live it to the best of my ability. And it encourages us one and all to live sacred lives before the Lord and keep his commandments, as we have been instructed during this conference.

I look upon these men sitting here the same as I look upon our heavenly Father. I want to be obedient unto them and their teachings. Upon one occasion in my life I was very sick and my spirit left my body and went to my Creator, and the Creator would not accept my spirit, but it was sent back to my body. And now I testify that I am a living witness to this thing. I rejoice in the work that I have accomplished in this Church, the acceptance of the ordinances of the gospel, the performance of the same in my own behalf and the work that I have accomplished in behalf of my dead kindred.

I feel that the earth is the Lord's and the fulness thereof is his, and we are his children and are placed here to obey him. Everything that we receive from this earth in the shape of grain, I feel is a blessing from the Lord unto us, and that we should consider it such, and thank the Lord for these blessings. I want to encourage you to be faithful and serve the Lord and keep his commandments. You people have the advantage of me. You can read the word of God from the scriptures and can store it up in

your minds and prepare yourselves to live it. I, being unable to read, have to get my instructions from my bishop and remember them, and whenever he calls upon me I depend upon the Lord to bless me with his Spirit to bring to my mind the things I should say. I am in this position this morning, called unexpectedly to stand here before you, and I have expressed the few things that I have spoken under the direction of the Spirit of the Lord.

PRESIDENT HEBER J. GRANT

I wish to say that the Latter-day Saints have undoubtedly spent more money and more time in endeavoring to educate and benefit the Lamanite people, whom we believe to be the descendants of the father Lehi, than any other people. The Church today, I believe, numbers among its converts in Hawaii over one-half the native population of that land. We are given the credit by leading officials in that land of having done more for the uplift, morally, intellectually and physically, and for the temporal benefit of the people of Hawaii than all other missionaries who have been in that land. And we have invested there at the present time in plantations considerably more than a million and a half dollars in money.

We have assisted the Indians in Arizona and in different parts of Utah and Montana, and have done everything within our power for the benefit of this people, and we look forward to the day when hundreds and thousands of them will be abundantly blessed of the Lord, and when they shall eventually become a white and a delightful people.

As a closing number, the congregation sang "High on the mountain top;" and prayer was offered by Elder Thomas W. Johnson of the Beaver stake of Zion.

The conference adjourned until 2 o'clock p. m.

AFTERNOON SESSION

On Tuesday afternoon, April 6, the closing session of the conference was held in the Tabernacle.

President Heber J. Grant presided.

The choir and congregation sang "Come, come ye saints."

The opening prayer was offered by Elder J. Fred Corbett, president of the Idaho stake of Zion.

The choir and congregation sang "O my Father, thou that dwellest."

ELDER RUDGER CLAWSON

My brethren and sisters: It is a thrilling, yes, an almost overpowering experience, to stand before a great congregation such as is assembled here, and endeavor to preach to them the word of God. We have had some very wonderful meetings during the past three days, and now we have come to the last session of the conference. These general conferences recur at regular periods; nevertheless, they always come with a freshness and variety of instruction that is very delightful.

It is not expected of me to present to you any new doctrine. I have no new doctrine to offer, and if there were any such to be given to the Church, it would be the duty and privilege of the President of the Church to announce it, he being the man who holds the keys. This is a principle that ought to be well understood by the Latter-day Saints.

WE ARE DECIDEDLY A CHRISTIAN CHURCH

President Ivins in his remarks yesterday alluded to the fact that the "Mormon" Church is sometimes referred to in the world as being an un-Christian church, that we are not a Christian people. If I remember correctly, and perhaps President Ivins mentioned the fact that in 1893, at the great parliament of religions, the "Mormon" Church was denied admission because it was regarded as not being a Christian church. Now it appears to me that with the facts which are readily at hand and within reach of any investigator, it is easily seen that we are decidedly a Christian church. Ours is the only Church that bears the name of the Savior. It is called the Church of Jesus Christ of Latter-day Saints, and that alone, if we are sincere in our belief, and we are, is sufficient proof that we are Christians.

OUR STANDARD TEXTS

I have here on the stand the standard works of the Church—the Bible, the Book of Mormon, the Doctrine and Covenants and the Pearl of Great Price. These are the works that will be found upon almost every pulpit in the Church, in all our places of worship and in the temples also as well as in the homes of the Saints. Let us pause for a moment and as briefly as possible consider these wonderful books. What is the Bible? The Bible is a book of scripture that contains the word of God as transmitted to his people on the eastern hemisphere; and not only a book of scripture, but a book of historical character, because it deals with the purposes of God and his providences in the journeyings and travels of his people. It covers a period from Adam down to Christ and his Apostles. Somebody might say, "Is that the only Bible you have in the Church of Jesus Christ of Latter-day Saints?" The answer is, Yes, that is the only Bible we have. We have other books of scripture, but they are not known and not referred to under that title.

THE HOLY BIBLE

I am free to state on this occasion, in the midst of this great congre-

gation, that the Church of Jesus Christ of Latter-day Saints accepts the Bible for what it purports to be. We hold it in reverence, and to us it is a holy book; and a couplet that is very often used in connection with the Bible is very pleasing to us, namely: "Holy Bible, book Divine, precious treasure thou art mine." The Bible sets forth in clearness the gospel of Jesus Christ. That is perhaps its main value. I speak of this because the gospel involves principles that are everlasting in their character. They always existed, and they will always exist. For that reason these principles of salvation are applicable to all times and all nations throughout the world. It must be apparent to anyone who studies the Bible that there were certain commandments given therein, very important and sacred commandments, which do not apply to us. This cannot be said, however, of the Ten Commandments. They are of a general character and their application is general, and, as stated here by one of the speakers, the Ten Commandments form a basis for all law. If they were local commandments they would not apply to us, and would, perhaps, have no particular value in guiding our movements. That fact alone naturally suggests that the Church of God, whenever it is upon the earth, is in need of direct revelation. People require the word of God that is suited to their day and time. The Bible represents very great authority, but it does not impart any authority. Here is a distinction that should always be borne in mind.

THE BOOK OF MORMON

The Book of Mormon is also a record of scripture. We prize it very highly. We study it and search it, for we claim it to be the word of God. It was written by the hand of Mormon, who was a prophet among the people of the western hemisphere, or America, as it is now known. He was a great prophet among the people in the day in which he wrote. The Book of Mormon had its beginning about 600 years before Christ, and its ending about 420 years after Christ, covering a period of about 1,000 years. Surely anyone who will give the Book of Mormon a careful study will be driven to the conclusion, if he is sincere-minded, that wonderful things were accomplished during that period. The people of the Book of Mormon were called Nephites, after one of their first prophets. Nephi was the son of Lehi, who was the founder of the nation, and surely it was a great nation. The Nephites themselves as a people passed away about 1,400 years ago; nevertheless, they have some representatives still upon the earth. The Lamanite who stood here this morning and bore his testimony, and a very wonderful testimony it was, is a descendant of Lehi through one of his sons who was called Laman, who was a brother of Nephi. The descendants of these men are called Lamanites, otherwise known as American Indians. So we had a Lamanite here to speak to us this morning, and he bore a faithful testimony. It was very wonderful to hear him. He spoke in his own language and it was interpreted by the Bishop of his ward.

Now the principal value of the Book of Mormon, as a standard work of the Church of Jesus Christ of Latter-day Saints, lies in the fact

that it contains an account of the gospel of Jesus Christ. It is set forth in very great clearness. It is learned through this sacred record that the Savior after his crucifixion visited the people of Nephi. It is not to be wondered at that he visited them, because the Nephites were of Israel, being descendants of Jacob, and could properly be called a branch of the house of Israel. Since the Savior deigned to appear to his own people after his resurrection at Jerusalem, is it to be wondered at that he visited this branch of the house of Israel? Well, the account says that he did visit them, and the record further tells us that he organized his Church among them, and strange to say—and yet I ought not to use that expression—gave to his Church in this land twelve apostles. He also gave to the Church such other officers of the priesthood as were given to the Church in his day. He ordained high priests, seventies and elders, priests, teachers and deacons. The Church of the Nephites, corresponded exactly in every detail with the Church of Christ in the land of Palestine.

Now I tell you, brethren and sisters, there is something very beautiful in a comparison of this kind, something that is faith-promoting, something that is very enlightening.

In addition to the plan of redemption, or, the everlasting gospel, that was given to the Nephites, we have in the Book of Mormon a brief history of their travels and of the ministry of their prophets. It is a book that is published to the world. If anybody should ask me: "Well, isn't it a Bible, isn't it your Bible?" I would answer, "No. It is our Book of Mormon. We do not call it the Bible. There is only one book which has that title. This is the Book of Mormon." If they should say, "Well it is a book of scriptures, isn't it?" We answer: "Surely it is, and we put it forth as such."

THE DOCTRINE AND COVENANTS

Coming down to our own day we form a distinct and separate people from those great nations that have gone before; namely: the Israelites of the eastern hemisphere and the Nephites of the western hemisphere. We have received the gospel of Jesus Christ in this day and time, and it came to us direct from heaven. We did not get it from any other church or denomination under heaven. We have another book of scripture that is very precious indeed. It has been referred to, as have been these other books in this conference. It is the Doctrine and Covenants, which contains seventy-two to seventy-six revelations, given to the people of our day through the Prophet Joseph Smith and is declared to be the word of the Lord to his Church. Strange to say, and yet I must not use the word "strange," the book of Doctrine and Covenants in its doctrines corresponds exactly with the teachings of the Book of Mormon, and corresponds exactly with the teachings of the Bible. I am, therefore, justified in saying that the Latter-day Saints have three powerful witnesses of the truth of the gospel.

HOW THE BOOK OF MORMON BEARS UPON THE SUBJECT

Now, in conclusion, permit me to read just a few words from the Book of Mormon which have a bearing upon this topic, and are very instructive. Nephi, the Prophet to whom I have referred, II Nephi 28 and 29, uses language somewhat like this:

"Yea, wo be unto him that hearkeneth unto the precepts of men, and denieth the power of God, and the gift of the Holy Ghost!

"Yea, wo be unto him that saith: We have received and we need no more!

"And in fine, wo be unto all those who tremble, and are angry because of the truth of God! For behold, he that is built upon the rock receiveth it with gladness; and he that is built upon a sandy foundation trembleth lest he shall fall.

"Wo be unto him that shall say: We have received the word of God, and we need no more of the word of God, for we have enough!

"For behold, thus saith the Lord God: I will give unto the children of men line upon line, precept upon precept, here a little and there a little; and blessed are those who hearken unto my precepts, and lend an ear unto my counsel, for they shall learn wisdom; for unto him that receiveth I will give more; and from them that shall say, We have enough, from them shall be taken away even that which they have."

And again briefly:

"And because my words shall hiss forth—many of the gentiles shall say: A Bible! A Bible! We have got a Bible and there cannot be any more Bible.

"But thus saith the Lord God: O fools, they shall have a Bible; and it shall proceed forth from the Jews, mine ancient covenant people. And what thank they the Jews for the Bible which they receive from them? Yea, what do the Gentiles mean? Do they remember the travels and the labors, and the pains of the Jews, and their diligence unto me, in bringing forth salvation unto the gentiles?

"O ye Gentiles, have ye remembered the Jews, mine ancient covenant people? Nay; but ye have cursed them, and have hated them, and have not sought to recover them. But behold, I will return all these things upon your own heads, for I the Lord have not forgotten my people.

"Thou fool, that shall say: A Bible, we have got a Bible, and we need no more Bible. Have ye obtained a Bible save it were by the Jews?

"Know ye not that there are more nations than one? Know ye not that I, the Lord your God, have created all men, and that I remember those who are upon the isles of the sea; and that I rule in the heavens above and in the earth beneath; and I bring forth my word unto the children of men, yea, even upon all the nations of the earth?

"Wherefore murmur ye, because that ye shall receive more of my word? Know ye not that the testimony of two nations is a witness unto you that I am God, that I remember one nation like unto another? Wherefore, I speak the same words unto one nation like unto another. And when the two nations shall run together the testimony of the two nations shall run together also."

God bless you, in the name of Jesus Christ. Amen.

ELDER GEORGE ALBERT SMITH

Time is very precious today, as it is always, and I desire most earnestly that the few moments I occupy will be profitable to this vast congregation.

A MARVELOUS AGE

We are living in a marvelous age, in the Dispensation of the Fulness of Times. All the other dispensations that have gone before are culminating in this one. The Lord tells us in the Book of Mormon, to which President Clawson has just referred, that at the time of the coming forth of that book, he would commence his work among all the nations, and it is remarkable that since the publication of the Book of Mormon more important discoveries and inventions have been presented to mankind than in all the ages that have gone before. Science has developed many wonderful things. Labor-saving devices have made our work much easier than before. Electricity, which has been in the world from the beginning, has been recently discovered and has been so controlled that it is used to light our homes, to propel our street cars and railway trains, and to operate machinery of all kinds. This was unknown one hundred years ago. As a matter of fact, nobody can tell what it is today; but it is one of the powers in this universe that is controlled by our Father in heaven. It would seem that everything one can imagine has been provided for our comfort in this age. We have the accumulated information of the ages, and surely we ought to be inclined to take advantage of that information in order that we might enjoy our lives here and be prepared to enjoy them eternally. In our great institutions of learning men are devoting their entire time to research. There is a disposition on the part of man to find out everything that is mysterious, and the result has been that intelligent men have had their minds operated on by the Spirit of our heavenly Father, and many of the conveniences to which I have referred have been the result. In the science of medicine, newly discovered anaesthetics have been a boon to suffering humanity, and by their use the surgeon has been able to perform wonderful operations. Toxins have been prepared that have a tendency to prevent disease, and to stop its spread. Opportunity is given us to know what happens in all parts of the world each day through the great newspapers and magazines that are published. Everything that you can think of in the way of comfort and information has been presented to this dispensation. Unfortunately, notwithstanding these blessings, there is a tendency to worship the gift and to forget the Giver.

THE WISDOM OF MAN TAUGHT

We have in our public schools and in our universities, men and women who are trained, their minds are lighted up by the teachings of men, and it is remarkable to what a degree the business of life

has been brought to the attention of the human family; but most of our schools operate as a result of the wisdom of man and exclude God, the source of all truth. We spend millions of dollars in the education of the hand and of the mind, and we exclude from many of these institutions all knowledge of our heavenly Father, who gave to us the hand and the mind. In fact, there has been an effort made by some educators to create in the minds of pupils under their watchcare a contempt for the fact that the world we live in is controlled by our Father in heaven.

In section 93 of the Doctrine and Covenants I find this reference:

"Light and truth forsake that evil one.

"Every spirit of man was innocent in the beginning; and God having redeemed man from the fall, men became again, in their infant state, innocent before God.

"And that wicked one cometh and taketh away light and truth, through disobedience, from the children of men, and because of the tradition of their fathers.

"But I have commanded you to bring up your children in light and truth."

ADDITIONAL LIGHT AND TRUTH TO BE TAUGHT

So my brethren and sisters, while we can have our children educated in the arts and sciences as taught by men, there still remains a commandment of our heavenly Father that we shall supplement those teachings and that our children shall be reared in light and truth. I find in this same section a reference that is made to one of the men of that time. It says:

"Verily, I say unto you, * * * you have continued under this condemnation;

"You have not taught your children light and truth, according to the commandments; and that wicked one hath power, as yet, over you, and this is the cause of your affliction."

Now the Church of Jesus Christ of Latter-day Saints realizes the importance of teaching children the things of God, and has given to us our auxiliary organizations. Our heavenly Father inspired the organization of the Relief Society, the Sabbath School, the Mutual Improvement Associations, the Primary, the Religion Class. The inspiration of the Lord gave to us our Church schools and our seminaries. All these are intended to supplement the teachings of men, and to bring our children under an influence that shall assist them while they remain here in the earth to prepare for eternal life. These have been wonderfully beneficial. Then we are instructed, even in our recreation, to teach our boys and our girls that in their pastime they should recognize our heavenly Father; and in our day the various stakes and wards of Zion are asked to give special attention to recreation, in order that the things that induce our young people to follow after the foolishness of the world may be neutralized by keeping them in an influence that will incline them to righteousness and inspire them to do

those things and live such lives as shall make them worthy to be called sons and daughters of our heavenly Father.

We find in section 68 of the Doctrine and Covenants something that we often hear quoted, but I am going to read it because it has application to these things I refer to:

PARENTS TO TEACH CHILDREN THE THINGS OF GOD

"And again, inasmuch as parents have children in Zion, or in any of her stakes which are organized, that teach them not to understand the doctrine of repentance, faith in Christ the Son of the living God, and of baptism and the gift of the Holy Ghost by the laying on of the hands, when eight years old, the sin be upon the heads of the parents.

"For this shall be a law unto the inhabitants of Zion, or in any of her stakes which are organized.

"And their children shall be baptized for the remission of their sins when eight years old, and receive the laying on of the hands.

"And they shall also teach their children to pray, and to walk uprightly before the Lord."

There is more of this same section that perhaps you are all familiar with, but the point that I had in mind, and what I am about to say I am exceedingly anxious that it should sink into the mind of every parent in Zion, and that is, that while the Lord has provided all these wonderful educational institutions, while science has contributed so much for our comfort and our blessing, while the Church has prepared places to which we may send our children to be taught the gospel of Christ, that does not relieve you or me of the responsibility and the obligation that is laid upon us by our heavenly Father to teach our own children. And the Lord says, wherein we fail to do that, even at the tender age of eight, that the sin will be upon our heads. President Joseph F. Smith was inspired to give unto us the wise counsel to be more with our children. Notwithstanding the many things that occupy our time—the business of life, theatres, parties, socials, automobiles, pleasure resorts, the canyons and lakes—all these things that we may enjoy in moderation; notwithstanding the pursuit of life whereby we gain a livelihood, that prophet of the Lord gave to us this advice: That we should so arrange our time that one evening each week would find the Latter-day Saints in their own homes, associated with their own children, and there teach them the things that the Lord has decreed that they should know. It is not sufficient that my children are taught faith, repentance and baptism, and the laying on of hands for the gift of the holy Ghost in the auxiliary organizations. My Father in heaven has commanded that I should do that myself. I have read to you that the Lord told one man that the cause of his distress was that he had not taught his children light and truth. There is anguish in some of the homes of the Latter-day Saints today because we have neglected our opportunity, and we have failed to teach our children as we should. If the home evening could only be a fact among the Latter-day

Saints, if during one evening a week we would live with our own, under the influence of the spirit of the Lord, at our own firesides surrounded by those whom the Lord has given unto us, and told us, particularly, that we should instruct them, how many happy homes there would be where today there is sorrow and discord and distress. Fathers and mothers would elicit from their children that respect that is due to parents who are model parents, and who have in their hearts a desire to teach their loved ones. We are told in Luke that there would be a time when men would be choked with the cares and the riches and the pleasures of life. I have in my mind, as I stand here even now, men and women that I love, whose very spirituality is being choked by these very things, and the adversary is leading them along that easy pathway of pleasure and they are neglecting their duty as parents and as members of the Church of Jesus Christ.

THE DUTY WE OWE TO OUR CHILDREN

It was said by one of the speakers that your commission, you men of Israel, is from God the eternal Father. The holy Priesthood has been conferred upon us, and if we exercise it as we should, as we have a right to do in our homes, when we shut out the world and the things of the outside, and under the power of prayer and thanksgiving we give to our sons and daughters those rich truths that the Lord has deposited with us for our welfare and for theirs, a genuine development of faith will follow. I hope that it will be possible for us to return, if we have departed from that advice. Gather our children around us and let our homes be the abiding place of the Spirit of the Lord. If we will do our part, we may know and be sure that our heavenly Father will do his. Let us avail ourselves of all the information that it is possible to obtain in the world; it will rise with us in the resurrection. I am grateful for the great men and women who give their lives for the education of the human family, and I am grateful to God that he has given to us in this latter day a knowledge that the wisdom of man is not sufficient, but it takes the wisdom of our heavenly Father to prepare us for eternal life in his celestial kingdom. Are you satisfied with the thought that your children will go to the terrestrial or the telestial kingdom? Are you satisfied that you shall inherit either of these lesser kingdoms? It is that you might enjoy the celestial kingdom that the Priesthood of the living God has been conferred upon men in this day. It is that we might gain the celestial glory that the gospel of Jesus Christ has been given to the children of men. Now in the midst of confusion, excitement and all the pleasures of life, let us not lose sight of the Pearl of Great Price, the power of God unto salvation, and let us not lose sight of the duty that we owe these boys and girls who are created in the image of God. He is the Father of their spirits,

and he will hold us responsible for the teaching that they receive. I hope and pray that we will so teach them that when the end shall come we can receive from him that blessing, "Well done, good and faithful servant, enter into the joy of thy Lord," and that we may have our loved ones with us eternally, is my prayer, in the name of Jesus Christ. Amen.

A soprano solo, "Beautiful Zion for me," was sung by Lily Shipp Burton.

PRESIDENT HEBER J. GRANT

"Beautiful Zion For Me," was written by Brother Charles W. Penrose upon the spur of the moment when bidding good-bye to Brigham Young, Jr., who had presided over the European mission, and who was about to sail for home. Brother Penrose remarked, "Oh, Brigham, beautiful Zion for me! I wish I were going with you." Then he asked Brother Brigham Young, Jr., "Do you know the tune, 'Beautiful Isle of the Sea?'" And he said, "Yes." "All right, I will write you a hymn to that tune that you can sing on the ocean." And President Penrose wrote this hymn.

ELDER GEORGE F. RICHARDS

On occasions of this character there is an obligation resting upon each member of the Church present, perhaps the greatest responsibility is upon those who are called upon to instruct the people.

PRAYER IS OF GREAT BENEFIT

We all have need of the help our Lord so generously gives, when sought after in the way that he has appointed. Our singers need help that they may have control of their voices, that they may have the spirit of these hymns and songs which are sung, that the song may be as a prayer unto the Lord, that it may be an acceptable feature of our worship, and be answered with blessings upon our heads, and that they may be able, not only to be heard, but to be understood. The individuals who pray need help that they may be able to voice the sentiments and feelings of the members of the congregation, for they are not offering an individual prayer, but a prayer for the whole people, expressive of their thoughts and feelings. The speaker needs that help which the Saints can give by their prayers of faith. The Lord has said that the prayers of a righteous man availeth much with the Lord. This being the case, the prayer, silent and secret though it be, of many faithful men and women is sure to avail more with the Lord, and if we all do our duty in the spirit of worship when we come together on such occasions, our worship will not only be approved of the Lord, but will be sanctified to our blessing and salvation.

THE SPIRIT OF GOD, THE SOUL OF THE CHURCH

The Apostle Paul in an epistle to the Corinthians made com-

parison of the Church and the offices thereof with the human body, and made the declaration that one member could not say to another: "I have no need of thee," for all the members are necessary. Notwithstanding the perfection of this organism of man which God has created, there is something within, that is the spirit, that if it were lacking this body would be as the dust of the earth, there would be no virtue in it. And so it is with the Church of Christ and the officers therein. But for the Spirit of God, which is the very soul of the Church, of our religion, of "Mormonism," it would be powerless to accomplish its destiny in the earth. There is in this thing called "Mormonism" a spirit, a spiritual life, and I fear that many of us have not found it. I fear that we are too mechanical in our prayers, in our worship, and in our service of God. When this spirit is upon us we feel the truth and see the beauty of the gospel which we have received. Our souls are lighted up by it and we have the spirit of testimony and a knowledge of the truth. It is the spirit of revelation, it is the spirit by which the Church and kingdom of God has been set up and by which the work has been conducted up to the present time. We can have this spirit with us and have its manifestation if we will live for it, my brethren and sisters. We must make these tabernacles of ours, which are the temples of God, fit to receive the Holy Ghost that he may dwell within us, that we may be inspired by him in that which we have to do in life, to see aright, to feel aright, and to act aright, that our administrations and our lives may be acceptable unto God. We cannot do this work assigned to us, we cannot live our religion acceptably to the Lord without his help.

THE SPIRIT COMES TO THOSE WHO ARE WILLING

If we obtain his help it must be through his holy Spirit, and if we would have that Spirit we must live for it holy lives, being altogether worthy in the sight of the Lord, then we must have a willing spirit, willing to receive that which the Lord has to give us, willing to give that which the Lord desires at our hands, whether it be our time, our talents, our means, or our lives, we must have that willingness of spirit that we will place all upon the altar to be used by the Lord for the accomplishment of his purposes, the saving of the souls of his children. We must recognize that authority which the Lord has placed here in the earth, in his Church, for he has said: "Whether it be by my own mouth, or by the mouth of my servant, it is the same." So, when a call is made upon us by those who are in authority, we should regard it as a call from the Lord, and never refuse to accept that call, no matter what of sacrifice it may entail. We should receive these things with grateful hearts, having that faith and trust in God that it will mean to us honor and glory in the life to come which it certainly will if we magnify these callings and the work which is assigned to us. We are here to learn what the will of God is concerning us and to do his will, walking in the footsteps of our Savior, even in the light as

he was in the light, that we may receive a fulfilment of the promise that we shall have fellowship one with another in his kingdom, and that the blood of Jesus Christ shall cleanse us from all sins.

PRaise THE LORD IN PRAYER FOR OPPORTUNITY AND BLESSINGS

I have been greatly edified and blessed in this conference. I have enjoyed the inspiring songs, so beautifully rendered, and particularly the song, "Beautiful Zion for me." My soul went out in rejoicing and thanksgiving before the Lord that my lot is cast with the Latter-day Saints in Zion, that I have membership in the Church and kingdom of God here upon the earth, that I have the fellowship of the Saints, their love and confidence and association, that I have a portion of the authority of the Lord and have been honored with the privilege to minister for him in this great ministry in the earth, for his sustaining hand and power have been with me in my ministry, notwithstanding my weaknesses and personal inability. May the name of the Lord be praised forever.

My attendance at the meetings of this conference have had the effect of bringing me to appreciate, it seems to me, more than ever before, the blessings of the Lord unto me and unto his people. I love the Latter-day Saints. I desire to see the blessings of God poured out upon them, the blessings of heaven and the blessings of earth, and I desire to see this people faithful in keeping the commandments of the Lord and in doing his will. Brethren and sisters, if we appreciate the great blessings that have come to us through the gospel, let us never forget our obligation to render thanksgiving to our Father in Heaven for them, in the name of Jesus Christ. Morning and night is not too often. It was not too often when I was a child at my mother's knee. I have never felt less the need of prayer than at that time. As obligations have come to me, and as I have been made to appreciate more the blessings of the Lord, I have felt more the need of prayer, and I have constantly, and fervently prayed unto him in praise and thanksgiving, and, realizing my dependence and my weakness, I have pleaded with him for mercy, forgiveness and for spiritual guidance. The Lord has been very good to me, and I feel sure you feel the same, brethren and sisters, that he has been good to you.

OTHER WAYS THAN PRAYER TO MANIFEST APPRECIATION

Now let me say, it is not sufficient that we pray to the Lord often in thanksgiving for the blessings. There are other ways in which we can manifest our appreciation. If we appreciate what the Lord has done for us, we will love him and the greater our appreciation of these blessings the greater will be our love, and the Lord has said: "If ye love me, keep my commandments," and thereby does he know whether we love him, if we keep his commandments. He has said: "If a man love me, he will keep my word." He has given us his word through

his servants. President Heber J. Grant has referred to the Word of Wisdom as the word of God, which it is. Now the Lord says: "If ye love me, keep my commandments. If a man love me, he will keep my word." Some people say: "But the Word of Wisdom is not a commandment." If the Lord has commanded that I love him with all my heart, with all my soul, with all my might, and then has said that if I love him I will keep his word, therein is a commandment to me that I keep the Word of Wisdom. Regard it as you will, to me it is sufficient to know that it is the mind and will of God. That is what we are here for, my brethren and sisters, to learn his mind and will and then with his help to do it at whatever cost it may entail.

TESTIMONY

I know that this is God's work, I am thankful for it, I know that President Heber J. Grant is the mouthpiece of God unto this people at this time, and I know that he has the inspiration of his calling. I know that this work is progressing as it has under administrations of the Church which have gone before, and I know there will be no dearth of interest on the part of the Latter-day Saints in helping to carry on this work. I am assured of its triumph. I have no fear of future embarrassment, of being found in a mistaken condition. I know, and thank God for this testimony, that this is his work, that he is at the helm, and that it will triumph. This is my testimony which I bear to you, in the name of Jesus Christ. Amen.

PRESIDENT HEBER J. GRANT

We have a half hour left and there is some business to be attended to, namely, the presenting of the Authorities, and I would like to make a few closing remarks. I do not know that it would hurt the Latter-day Saints if we were to overrun the time fifteen or twenty minutes. I would like to hear from all our mission presidents that have not spoken, and I will ask them to watch that clock and to bear us a testimony of from three to five minutes.

ELDER SAMUEL O. BENNION

President of the Central States Mission

I am very happy, my brethren and sisters, to be in attendance at this conference; and, had I been left to my own desires I would have preferred that my time be given to President Grant. I appreciate the gospel and the knowledge that has come to me through my ministry, and the privilege I have had of laboring in the ministry, bearing my testimony to the children of men; that the work of God as revealed through the Prophet Joseph Smith in our day is true. In my travels I have found faith among the children of men, and have become acquainted with many men and women who have obeyed the gospel of

Jesus Christ as taught by the elders of the Church who have labored in the Central States mission during my appointment as president of that mission.

Inasmuch as I have had many hundreds of young men and women laboring under my direction as president of that mission, I have been able to observe that the youth of Zion are growing stronger, and that they are not weaker than they were 20 years ago. I know that the members of the Church of Jesus Christ of Latter-day Saints are growing in faith and that the youth of Zion are not losing their faith, but that they are holding their own, notwithstanding the increased temptations that surround young people, compared with the temptations of 20 years ago.

Considering the fact that our young men and young women continue to show improvement in faith and in preparedness, is it not evident, then, that the membership of the Church of God in the earth is growing in strength and in power? For if we could notice a decline, it would be undoubtedly because of the training of the youth of Zion, and inasmuch as the youth of Zion do show an increase in faith and in general preparedness for preaching the gospel, we cannot but conclude that the affairs of the Church of Jesus Christ of Latter-day Saints are well administered, and that the work of the Lord is growing and increasing in power and in strength in the earth, and that the children who are given to parents in Zion will be able to continue to carry in honor the gospel message to the children of men until the Lord shall come.

I know that the Lord lives and that Jesus is the Christ, that Joseph Smith was and is a prophet of God and that he received the authority to act in the name of God; that he was divinely appointed and commissioned to establish the Church, and that the gospel through him might be preached in all the world. I bear testimony that the Priesthood of the Son of God is in the earth, and that the presiding brethren, with Heber J. Grant at the head, are divinely appointed men to act in the name of God, for the furthering of his work here in the earth. That the Priesthood shall remain in the earth until the Son of man comes to rule and reign; and I bear this testimony in the name of Jesus Christ. Amen.

ELDER JOHN H. TAYLOR

President of the Northern States Mission

I am very grateful, my brethren and sisters, for the testimony of the gospel of Jesus Christ that I have received; of the truth of this great work that has been established in the latter days; and of the divinity of the Prophet Joseph Smith. We often say that we are very grateful for our parentage, and for the blessings that have come to us through that parentage. Sometimes I wonder just what I have received through my parents and grandparents. In thinking over the matter, I feel that I have received one good thing, among the many

other blessings, and that is a love for the Prophet Joseph Smith whom God raised up in these latter days to establish his work upon the earth. Grandfather loved Joseph Smith and was willing to give his life for him. He stood by his side. I am grateful for the blessing that has come to me in the testimony that Joseph Smith is a prophet of God; that I can love him, in a measure at least, in the way that grandfather loved this man of God. I have heard my grandmother, Elizabeth Taylor, testify regarding the Prophet Joseph Smith. I have also heard my wife's grandmother, Rachel Grant, testify of him. I have heard many other men and women who have personally known the prophet testify to the divine calling of Joseph Smith. We are not so very far away from this Prophet of God, and the testimony concerning him is very close to us. It is not necessary to reach back through the ages, or through the thousands of years, to find testimony and to find faith in regard to this great work and this great man, a prophet, raised up in these the latter days.

I hope that, as members of the Church, we will do our part; that our boys and our girls will accept the testimony of the splendid men and women we have among us, and particularly of those who can testify to the divinity of the mission of the Prophet Joseph Smith. May God bless us and help us to live a life of usefulness and of righteousness upon the earth; and show him, by the things that we do, that we truly love him and are willing to give service and perform the labors which God would have us perform upon the earth. I bear testimony as to the truth of this work, and of the divine mission of the Prophet Joseph Smith, and of Jesus Christ the beloved Son of God. Amen.

ELDER BRIGHAM S. YOUNG

President of the Northwestern States Mission

These tabloid sermons remind me of a line from Shakespeare: "One woe doth tread upon another's heels, so fast they follow."

But I will not detain you long, brethren and sisters. I am grateful to have the privilege of representing and making a brief report of the Northwestern States mission. It is a glorious work to which a few selected brethren have been called, and I am very grateful that I have been one of the selected few; not because I merit the distinction, because I have had to rest upon the mercy of God and the kindness of my brethren. It is a wonderful and glorious experience to be associated with your sons and daughters. They are the elect of the earth, and I plead for them that, on their return to their homes, their presidents of stakes, their bishops of wards, will extend to them the hand of helpfulness, that they shall be cared for and provided a place in which they may continue the excellent work they have performed in the mission. They are acquiring such knowledge as does not come to men and women in educational institutions, but I desire to make a plea that we encourage them to greater educational efforts. We are

meeting a class of men and women in the world that requires and calls for the very best of intellectual attainment, and the better equipped our boys and girls are to meet these higher intellectuals, the more good they can do. They can reach people whom men and women of less educational attainment cannot successfully reach; and I look forward in hope to the time when young men and women we shall send out into the world will be the peers, educationally, of any other men and women in the world. The destiny of this people and this cause is that it shall be the greatest educational factor in all the world; and to the testimonies that have been borne here this day, and other days, I wish to add mine. Reason has convinced me; the laws of experience, as they have been and are being applied in human attainment, as well as the authority of the scripture, teach, proclaim and testify to me, that this is the work of God. As the gospel of Jesus Christ has come forth from the crucible it has been adorned and is in the radiance of the divine. God is with good. He is with truth. He is with this people; and if we wish to do our full duty to him, we can best do it by proclaiming to the world in the lives we live that this is the gospel of Jesus Christ, to which I testify in the name of the Lord Jesus Christ. Amen.

ELDER JOSEPH QUINNEY, JR.

President of the Canadian Mission

I believe that I appreciate, to the fullest, the great responsibility that rests upon one, when one is called upon to bear witness of the gospel of our Lord and Master, Jesus Christ. I have come to the conclusion that there is no greater work in all this world than to be engaged in proclaiming and teaching the gospel of our Lord and Master to the nations of the earth. I am glad, beyond my power to say, that I have been chosen and sent into the world to be associated with young men and women, in declaring this divine truth to those with whom we come in contact from day to day. I am glad to be a member of this great and mighty Church, and that there is burning within my heart a testimony concerning the divinity of this great latter-day work.

In the country in which it has been my privilege to labor, there are some of the finest people with whom one would care to meet. They are, as a rule, intelligent and law-abiding people. They are people who know the value of law, in that they execute it to bring about better order for all those who reside within their borders. As an example: the other day, while riding in one of the street cars of the city of Toronto, there hung from the roof of the car this sign, "The Toronto Traction Company, since September 1, 1921, has traveled one hundred twenty-two million miles; these cars have carried one billion two hundred twenty-five million people, and during that length of time there has not been one fatal accident." I make mention of this for the simple reason, to bring out the fact, that they do business on a conservative basis, and that there is cooperation on the part of all, in protecting the population of the country. This conservatism is shown,

not only in their business life, but also in their social and spiritual life.

My brethren and sisters, to me this latter-day work is worth my life. In the silent hours of my life, when I have the opportunity, and that is often, I reflect upon that great vision of the Prophet Joseph Smith, when he saw God, the eternal Father, and his Son Jesus Christ and heard the voice of God introducing his Son. I think that is one of the greatest events in the history of human life. Indeed, there is no other event recorded, that equals it. It is true that we read in the scriptures that Stephen saw the Son of God sitting on the right hand of God; but nowhere do we find that both God the Father and the Son have appeared at the same time to mortal man. This event, wherein God introduced his Son to this young prophet, clearly indicates the character and magnitude of this great latter-day work. Indeed it was so important that it required the introduction of it into the world in this great and last dispensation by both the Father and the Son. I thank God, my eternal Father, that I have been counted worthy to bear this testimony, not only upon his occasion, but upon the many occasions that have come to me during my life. May God bless us to the extent that we may appreciate more fully, our relationship to him, and praise him for the testimonies that all of us enjoy, I ask in the name of Jesus Christ. Amen.

ELDER JOHN G. ALLRED

President of the Northcentral States Mission

One of the ancient prophets who had his mind centered upon this great latter-day work used words somewhat like these:

"Stay yourselves, and wonder; cry ye out, and cry: they are drunken, but not with wine; they stagger, but not with strong drink.

"For the Lord hath poured out upon you the spirit of deep sleep, and hath closed your eyes: the prophets and your rulers, the seers hath he covered.

"And the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot; for it is sealed:

"And the book is delivered to him that is not learned, saying, Read this I pray thee; and he saith, I am not learned.

"Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honor me, but have removed their heart far from me, and their fear toward me is taught by the precept of men:

"Therefore, behold I will proceed to do a marvelous work among this people."

Not long ago a letter fell into my hands that was written in this city, in the year 1876. That letter, written by one of our enemies, said:

"Brigham Young is fast trotting toward the grave, and in a short time he will be laid beneath the sod and with him will come the death of 'Mormonism.'"

The following year, 1877, Brigham Young died, but "Mormonism"

did not die, and our answer to the world is: "Mormonism" will never die, for it is the work of God, and will be consummated in the coming of Jesus Christ the Lord, who shall come to reign as Lord of lords and King of kings. The young men of Israel are today filled with the same faith that filled the breasts of their fathers, who adopted this work and who have so successfully carried it on; and it will never wane for the lack of faith on the part of the young men and women of the Church of Jesus Christ of Latter-day Saints.

I bear witness to you today that Joseph Smith is a prophet of God and that he has been followed by men who are his legal successors, endowed with the keys of the Priesthood of God, with the authority to speak today, not a thousands years ago, but now. Thus saith the Lord God of Israel, that power is in the earth today, in these valleys of the mountains, in the Church of God, as it was established, and I bear witness to these truths, testifying that I know as I know that I live, that this work is of God, in the name of Jesus Christ. Amen.

ELDER KENNETH HAYMORE

Acting President of the Mexican Mission

I am very pleased to be here this afternoon, my brethren and sisters, to give a brief report of the work of the Mexican mission. I know that the work we are doing in Mexico is indeed the work of the Lord, and that it is not the work of any man. The missionaries, numbering seventy-four or seventy-five, are doing a splendid work there. They are taking the gospel to the descendants of a people who formerly had a thorough knowledge of the gospel. It has already been stated here this afternoon that the people of this continent, the natives of the continent, at one time enjoyed the knowledge of the gospel, but just as an apostasy was brought about on the other continent, so also there was an apostasy upon this continent; but now, thanks to our heavenly Father, he has restored his gospel to the earth. These people are receiving again its teachings, they are coming into a knowledge of their fathers, and are learning that they are indeed of the blood of Israel. They are learning the laws and ordinances of the gospel, and I am happy to say that some of them, at least, are accepting the gospel, and are showing by their lives that they know that they indeed have the truth. We are having success in Mexico in spite of a few disadvantages. We hope that within a short time our missionaries may labor in that country unhindered. In the United States we also have a work going on among the Mexican people with great success.

I shall not attempt to give any further report, but I do wish to testify that the missionaries are working hard; that they are happy, and that they are safe. I don't believe that they are in any danger in Mexico. They are treated courteously in all cases. I

testify to you this afternoon that I know that this is not the work of any man. I know it is not the work of President Grant, nor is it the work of President Pratt, with reference to the Mexican mission, but that it is indeed the work of our Lord and Savior Jesus Christ. This is my testimony, in the name of Jesus Christ. Amen.

ELDER LEVI EDGAR YOUNG

Of the First Council of Seventy

My brethren and sisters: The significant and reassuring fact about this conference is that we are growing in a testimony of the truth of the work of almighty God. There is something substantial and unimpeachable about these meetings, for they indicate that we as a people are growing in grace and spiritual power, and that some day we will emerge into our highest selves, and vindicate by our spiritual lives the supreme ideals for which we stand. We appreciate the fact that we are citizens of the United States. This government under which we live was brought into being by the highest concepts of the finest types of men. When Christopher Columbus landed on American soil in October, 1892, he uttered a prayer which is significant and prophetic. From the Latin I give it to you in translation:

"O, Lord God, eternal and omnipotent, by thy sacred word, the heaven, the earth, and the sea, thou hast created. Blessed and glorified be thy name, praise be thy majesty, which has been made worthy through thy humble servant, that thy sacred name be recognized and proclaimed in this other part of the world."

We are told in a book of holy scriptures, namely, the Book of Mormon, that a man, chosen from among the Gentiles should discover this continent and the remnant of the people of Israel. This was Christopher Columbus, and we are further told that others would follow him, and that this land should be dedicated to the highest principles of liberty. When the Pilgrim Fathers landed on Plymouth Rock they drew up a compact which was fundamental to the Constitution of the United States. This compact in part reads:

"In ye name of God, Amen. We whose names are written, the loyall subjects of our dread soveraigne Lord, King James, by ye grace of God, of Great Britaine, France, & Ireland, King, defender of ye faith, &c., haveing undertaken, for ye glorie of God, and advancements of ye Christian faith, and honour of our king & countrie, a voyage to plant ye first colonie in ye Northerne parts of Viriginia, doe by these presents solemnly & mutually, in ye presence of God, and one of another, covenant & combine ourselves together into a civil body politick, for our better ordering & preservation & furtherance of ye ends aforesaid: and by vertue hereof to enact, constitute, and frame such just & equall lawes, ordinances, actes, constitutions, & offices, from time to time, as shall be thought most meete. * * *"

We Latter-day Saints believe in the sacredness of the *Mayflower* compact, and we hold very reverently in our hearts the Constitution of the United States. This document is the greatest expression of

government that has come forth in all history, and its principles, if lived up to, will change the political and civic life of the world. The beautiful thing about the American government is that it is an expression of the lives of the people, and if the people live magnanimous and Christian-like lives, so will our Government become greater and greater. There are problems today to be solved, and I consider that the greatest ills of society are: first, the unprecedented challenge of authority and disrespect for law; secondly, hatred between man and man; and thirdly, the excessive search for pleasure as the aim of life. I believe that we people should be the greatest lovers of the law of any people living, for just law expresses our ideals and concepts of life. We should dedicate our lives to the highest political and civic truths and we should grow in the abiding thought that man is made in the image of God; that the Christian virtues are the highest codes of ethics; and that immortality and the establishment of God's kingdom on the earth are illuminated because of the restored Priesthood which we hold. With such ideals we will be able to contribute more to the solution of the problems of the world than any other people. I pray that we may not only see the problems of human society that lie before us, but that we will be able to meet them with a potency that comes as a result of the deepest faith in almighty God and his purposes. May we not sing:

"Higher yet and higher,
Out of clouds in night,
Nearer yet and nearer,
Rising to the light."

PRESIDENT HEBER J. GRANT

Presented the General Authorities and the General Officers of the Church as follows, being sustained in their offices and callings by the unanimous vote of the conference:

GENERAL AUTHORITIES OF THE CHURCH

FIRST PRESIDENCY

Heber J. Grant, Prophet, Seer and Revelator and President of the Church of Jesus Christ of Latter-day Saints.

Anthony W. Ivins, First Counselor in the First Presidency.

Charles W. Nibley, Second Counselor in the First Presidency.

PRESIDENT OF THE COUNCIL OF THE TWELVE APOSTLES

Rudger Clawson

COUNCIL OF THE TWELVE APOSTLES

Rudger Clawson

Reed Smoot

George Albert Smith

George F. Richards

Orson F. Whitney

David O. McKay

Joseph Fielding Smith

James E. Talmage

Stephen L. Richards

Richard R. Lyman

Melvin J. Ballard

John A. Widtsoe

PRESIDING PATRIARCH

Hyrum G. Smith

The Counselors in the First Presidency, the Twelve Apostles,
and the Presiding Patriarch as Prophets, Seers and Revelators.

FIRST COUNCIL OF THE SEVENTY

Brigham H. Roberts

Jonathan G. Kimball

Charles H. Hart

Rulon S. Wells

Levi Edgar Young

Joseph W. McMurrin

Rey L. Pratt

PRESIDING BISHOPRIC

Sylvester Q. Cannon, Presiding Bishop

David A. Smith, First Counselor

John Wells, Second Counselor

GENERAL OFFICERS OF THE CHURCH

CHURCH HISTORIAN AND RECORDER

Joseph Fielding Smith, with the following assistants: Andrew
Jenson, Brigham H. Roberts, A. William Lund, Junius F. Wells.

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Joseph Fielding Smith

Anthony W. Ivins

David O. McKay

Charles W. Nibley

Stephen L. Richards

Willard Young

Richard R. Lyman

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PRESIDENT HEBER J. GRANT

Brother Junius F. Wells has handed to me the following memorandum that I feel sure will be of interest:

PRESIDING AUTHORITIES

"There have been sustained since the Church was organized, seven presidents, 19 counselors in the First Presidency, 54 apostles, 5 presiding

patriarchs, 34 of the First Council of Seventy, and 14 of the Presiding Bishopric. A total of 133 besides the three witnesses to the Book of Mormon."

A FEW WORDS ON DEBT

Apropos of my remarks to the effect that we should not run in debt or mortgage our future, I will read a poem that has been handed to me, written by Stoddard King:

SAID THE PIEMAN

A study of pie salesmanship will be made by the National Pie Bakers Association.—*News item.*

"The story of Simon called Simple
Is one everybody has read;
It is sweet, it is sad, and it tells of a lad
Who wasn't quite right in the head.
When he sought to buy pie of the pieman,
Poor Simon was hopeful but rash,
For he childishly thought that a pie could be bought
Without any transfer of cash.

"But we mustn't speak harshly of Simon,
Who was simply ahead of his time—
Today he could buy a whole carload of pie
By merely investing a dime.
The up-to-date salesman would land him—
Or, rather more likely, his wife—
By letting him pay a few cents right away
And installments the rest of his life.

"It's the way they sell pins and pianos,
And paintings, potatoes and pants—
For a few dollars down you can buy the whole town—
As a prospect you haven't a chance.
The fact that you're broke doesn't matter,
Your only escape is to die—
And as long as they take all the money you make,
You might as well spend it for pie!"

U. S. COMMISSIONER OF EDUCATION

I am pleased to state that sitting on the stand Sunday, at the opening session of our conference, was the Commissioner of Education of the United States of America, Honorable John J. Tigert, and he expressed himself as very well pleased with our wonderful gathering.

PASSING OF PRESIDENT THOMAS P. COTTAM

Since our last conference one of the most faithful and diligent of all workers in the Church, for many years a counselor in the presidency of the St. George stake, and subsequently the president of the St. George temple, Brother Thomas P. Cottam, has passed away. He was one of the noblemen of the earth, one of the most faithful, loyal, true, upright Latter-day Saints that it has ever fallen to my lot to know.

EVANGELINE BOOTH ON PROHIBITION

I had intended to read something here from Evangeline Booth, Commander of the Salvation Army in this country, but, like the congressmen, I will beg leave to have it put in my speech when it is printed in the *Conference Pamphlet*, or when it appears in the *Deseret News*. It was published in the *Literary Digest* of March 20, 1926:

"Park benches are emptied of their drunken derelicts, and the men who used to make their wives and children the victims of their thirst and besotted rage have sobered up and returned to work to feed their families. And that one fact, believes Evangeline Booth, Commander of the Salvation Army in the United States, is the most convincing argument in favor of prohibition and against the return of the saloon. She is sure, however, that the Eighteenth Amendment is so firmly entrenched in public favor that it will never be repealed, and equally sure that it can be enforced. Such drinking as is indulged in now, she asserts, is a fad of the idle rich which will die out, or else society—society, that is, with the big 'S'—will be turned upside down and furnish rum wastrels for the Salvation Army to salvage. Miss Booth's utterance is no careless statement of fact and possibility, for there is no more seasoned worker among the submerged tenth than she, none among the world's greatest moral clean-up organizations more familiar with the sodden aspects of drunkenness and debauchery and their devastating influence on the home. It was while convalescing from an attack of appendicitis that she issued her statement on prohibition, which is quoted in part by the *New York Times* as follows:

"After all these years of hard fighting to protect the home, emancipate the neglected children and wipe from our national escutcheon the disgrace of the evils arising from drink, it is good to find that the people of America have come to a correct judgment concerning the drink evil. It is unthinkable that the country will ever return to the deadly saloon system and a resumption of liquor vending.

"Surely it will be conceded that the Salvation Army knows something about the evils of strong drink. From the day my father founded the organization in England to combat the degradation and vice that are inevitable consequences of liquor drinking, the Salvation Army has held rigidly to its purpose, and feels that it had a great deal to do with the enactment of prohibition in America.

"It is an illogical thing to say that because a new law has not worked like magic it is best to cast it aside and return to the original state of vice which, because of its awfulness, prompted the enactment of that law. Such a thing would make civilization march backward. It is rather the duty of the citizen, the State and the Government to find ways and means to make the law work out its unquestioned benefits to humanity. It can be done. It is being done.

"Enemies of the Volstead Law waste their time when they try to tell organizations like the Salvation Army that national prohibition will not work. Vast changes have come about, and to undo them would be to strike a blow at every fireside and every industry in this country.

"Why try to tell the Salvation Army that the park benches are crowded with drunken men, as they were before prohibition when we used to gather them in on Thanksgiving Day, for example, and fight to salvage them? They are gone. The benches still remain, but the occupants are not drunk any more; they are climbing upward to better things while the public rushes by all unheeding. Why try to tell us that workingmen spend their wages before their families can get the money for food, and that men beat their wives and children as in the old days? It simply is not the case.

"If the idle rich persist in making a sport of the prohibition law, the day

may come when the boulevardiers, vastly in the minority, will have to be salvaged out of their attractive places for secret drinking and rescued, if possible, by the Salvation Army, just as the poor saloon victim used to be. In that event the sober and progressive working classes will automatically become the aristocrats, and society, so-called, will be turned upside down in its system of organization.

"In other words, drinking and flouting the prohibition law are a fad and will die out."

In testimony of Miss Booth's experience and of her fitness to pass judgment on prohibition, Arthur J. Davis, State Superintendent of the Anti-Saloon League of New York, says, as he is quoted in the same paper:

"She led her band of salvationists against the drink evil in the United States and consistently opposed the saloon while she salvaged its wrecks and bound up the wounds of its victims. Evangeline Booth has been knocked down by drunkards and so badly injured that she spent months in hospitals. In the early days of her work in New York slums salvationists were murdered by drunkards. She, therefore, knows what she is talking about when she attacks the illegal liquor traffic and upholds prohibition. For seventy years her organization has fought the saloon and she knows the advantages of its banishment."

A study was made in Munich by a professor in which it was discovered that in that great beer-drinking city seventy-two out of every one hundred babies that were born there were unsound. The same professor visited prohibition Maine and found that 71.5 per cent of the babies there were born sound. There have been born to me twelve babies and forty-four grandchildren, all of whom were sound, and I am convinced that among the Latter-day Saints who are observing the Word of Wisdom not more than one to two per cent of the babies are born unsound. And yet, I quoted from an article published in one of our local newspapers that if any woman believed that tobacco would injure her child she would not be guilty of using it.

ON MOVING FROM PLACE TO PLACE

I would like to appeal to the Latter-day Saints who are thinking of moving from one place to another, from Canada on the north to Mexico on the south (I believe that four hundred miles north of Lethbridge is the farthest north, or the closest to the north pole, any Latter-day Saint has gone), that before moving they do some consulting with or writing to the presidents of stakes and others in the section where they contemplate going, and ascertain if they can identify themselves with some of the regular organizations of the Church; instead of going beyond the bounds of the Church, and then writing and asking us to please send some missionaries to hunt them up; that they really do belong to the Church, but that they have gotten so far away everybody seems to have forgotten them. Move where you cannot be forgotten and where there is an organized stake or ward of the Church. There is plenty of opportunity in the organized stakes of Zion for those who want to change their location here in Utah and in Idaho and in Canada.

ON SMOKING CIGARETTES

There are two items which I had intended to quote here this afternoon, but I shall not do so; instead, as before stated, I will adopt the system of the congressmen, and beg leave to print.

I quote a statement which profoundly impressed me, from Mr. Henry Ford's pamphlet:

"Several of my young acquaintances are in their graves who gave promise of making happy and useful citizens," declares Luther Burbank, the wizard of the plant and vegetable kingdom whose experiments have caused the civilized world to wonder, and whose experiments have benefited the civilized world by millions upon millions, in increase of prosperity, by the increase in the various things that he has done in improvement in flowers and in seeds and in fruits and in the redemption of the cactus in Arizona, taking the thorns; he is in very deed the wizard of the agricultural world and one of the benefactors of mankind. He says: 'And there is no question whatever that cigarettes alone were the cause of their destruction.' No boy living would commence the use of cigarettes if he knew what a useless, soulless, worthless thing they would make of him."

I quote from David Starr Jordan, President Emeritus of the Stanford University:

"The boy who smokes cigarettes need not be anxious about his future. He has none."

BENEDICTION

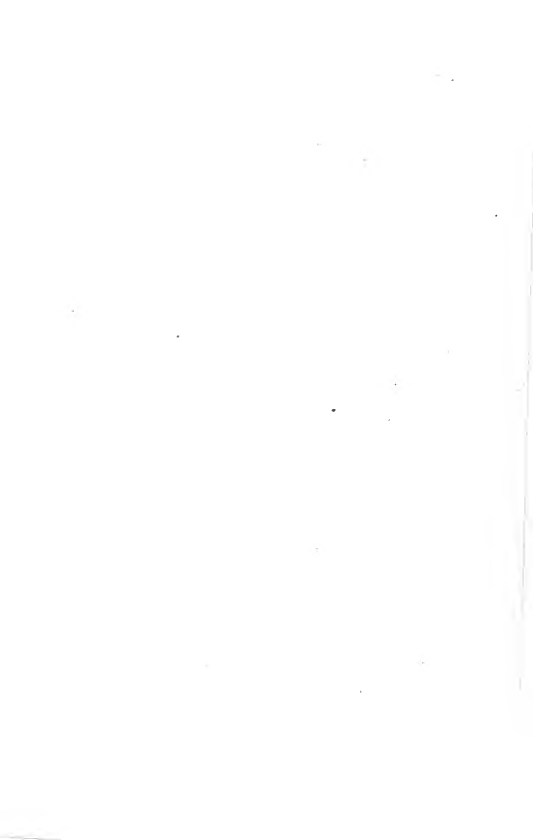
I rejoice beyond measure in the rich outpouring of the Spirit of the Lord during our conference, from the first session until the present time; and, insofar as God has endowed me with ability and power and his Priesthood, I bless the people. I bless each and every soul who has taken part in this conference, in singing, in praying and in speaking, and I bear witness to you that they have spoken under the inspiration of the living God, and that they are entitled to the blessings of God. I bless the people of the Latter-day Saints who have come here and listened so patiently and in such great numbers to the testimonies which have been borne. May God's choicest blessings attend all Israel, and the honest world over, and I ask it in the name of the Lord Jesus Christ. Amen.

The choir and congregation sang, "For the strength of the hills we bless thee;" and the benediction was pronounced by Fred A. Caine, president of the Idaho Falls stake of Zion.

The conference adjourned for six months.

Professor Anthony C. Lund conducted the singing, assisted by B. Cecil Gates; accompaniments and interludes on the great organ were played by Edward P. Kimball, Tracy Y. Cannon, Alexander Schreiner and Frank W. Asper. Stenographic reports were made in the Tabernacle by Frank W. Otterstrom, assisted by Joseph Anderson; in the Assembly Hall by Frederick G. Barker.

EDWARD H. ANDERSON, *Clerk of Conference.*



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